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MARRIAGE
AND
ITS MYSTERIES,

BY
C. J. WELTON,

BEING AN
ENQUIRY INTO THE GREAT SOCIAL EVIL
OF OVER-POPULATION.

30TH EDITION.

NOTTINGHAM:

PRINTED AND PUBLISHED BY C. J. WELTON.

—
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PREFACE TO NINTH EDITION.

Since the issue of the last edition several attempts have been made by the authorities to stop the sale of "Marriage and its Mysteries." Up to the present all interference by the police has been a failure. In the future we hope the sale of "Marriage and its Mysteries" to have a ten times greater patronage. It is the only book of its kind which deals with the subject of over-population in all its branches. It is a cheap book, and within the reach of all. All young people about to marry should at least become acquainted with one of the most important subjects which is destined to either promote happiness or misery. This edition contains a new chapter, the importance of which speaks for itself. Some hundreds of letters have been received from all parts of the world. These testimonials have come from Clergymen, Members of Parliament, and people in almost every station of life. Any information of a private character, the author will be pleased to give gratuitously on receipt of a stamped envelope for reply.

C. J. WELTON,
Medical Repository, Nottingham.

PREFACE TO FIFTEENTH EDITION.

In issuing this edition to the public I feel more firmly convinced than ever of the urgent necessity of spreading broadcast the Malthusian doctrine amongst the rising generation.

During the last twenty years I have met with formidable opposition against the spread of this book, but, in spite of this, the sale has been enormous, and the thousands of letters I hold in my possession bearing testimony to the amount of good that has been done, inspires me to proceed, with renewed energy, in the great fight of improving the conditions of the working classes and making their homes happier.

When one reads the almost hourly accounts in the newspapers of cruel wife murders, of dreadful suicides, of the wholesale slaughtering of young children by so-called baby-farmers, the obnoxious and cruel trade of the wicked abortionist, and can trace all this to the want of means of procuring subsistence, then I say it is high time that every man and woman in this country should be made acquainted with the DOCTRINE of the limitation of families. The increase of population means an increase of poverty.

The lives of millions of children is nothing less than a life of misery. Our large towns teem with neglected beings who know nothing save blows, curses, and hunger at home, and learning naught save every corrupt habit and ruinous vice abroad.

How can we be surprised if such an infancy becomes imbued with those evil principles which gaols and treadmills only tend afterwards to confirm.

There is no country in the world to-day where so much juvenile depravity is to be found as in England. Hundreds of thousands of pounds are spent annually in foreign missions, whilst under our very nose thousands of children are trained for the prison and the gallows.

Men, brutalised by drink or rendered desperate by poverty, and in either state ready to commit a crime; women of squalid, wasted, and miserable appearance, who, being beaten by their husbands and fathers, revenge themselves upon their children or their little brothers and sisters; wretched boys and girls, whose growth is stunted by suffering, whose forms are attenuated through want, and whose minds are poisoned by the scenes of vice and dissipation which open upon them at their very birth.

It is with consternation and sorrow, mingled with awful misgivings for the future, that I survey this sad picture; and yet it is only too true. "Merry England!" Merciful heavens, what a mockery in that name, and yet how frequently it is used. Hideous poverty is the lot of one-third of the population of this country to-day; whilst our workhouses are crowded, our streets swarm with the poor. Mothers, with their little ones at their breasts, often find the nearest stream of water in which to consign the innocent one; whilst hundreds die annually around us of starvation and absolute want. Hundreds of thousands of poor girls are forced on to the streets, there being no other avenue of escape for them.

The voice of starvation, the voice of crime, and the voice of discontent has been sounded; it is because of that I have determined to do my utmost to lighten the burden of thousands of poor people in this country.

I have endeavoured to get every information on the checking of conception from the most eminent and reliable authorities, both in London and Paris. I have given that information on pages 92, 93, 94, and 95, with the hope that those who read it will benefit by it, and accept it in the spirit that it is meant. There are those who think that such information should be withheld from the people; fortunately for this country there are millions who believe that the time has arrived when the eyes of the working classes should be opened.

The people must awaken from their apathy, and learn the true and only cause of their misery. Thousands are in the workhouse who never would have been there had they possessed that information this work seeks to instruct them upon.

Eight years ago this work was seized by the Nottingham police, and I was prosecuted. Fortunately for us a victory was scored. Several attempts during late years, have been made by the authorities to suppress this class of literature. In London there has been several threats to prosecute "Marriage and its Mysteries." As recently as November 23rd, 1894, I was prosecuted by the Chief Constable of Lichfield for one of our medical works. The *Lichfield Herald and City Times* gave some two columns of the trial.

I do not fear the authorities. My cause is a just and honourable one. The remainder of my life shall be devoted to the spread of that class of literature which alone can make a nation healthy, prosperous, and great.

C. J. WELTON.



CHAPTER I.

MARRIAGE AS IT IS, AND HOW IT OUGHT TO BE.

MARRIAGE is undoubtedly the most serious undertaking in a man's whole life. Yet it is almost invariably entered into at a very immature age, and in the most reckless manner. Seeing this to be the case, I think it will not be impolitic to give a few reasons why marriage should not be consummated in haste; and then I shall touch a little upon the "law of choice."

Is there really a positive method of choosing the right one as a partner, and so avoiding the miseries which follow those who attempt it ignorantly and blindly? What method should I employ to determine which one of the women will suit my temperament? And, how shall I choose a wife? These are questions which more or less trouble the mind of thoughtful and discreet persons. Yet in the midst of pleasure and over-grown amativeness, there are thousands who for wealth and position make the

rash attempt—blindly. There are “social laws,” which if broken, or not thoroughly understood, mar the pleasures of a whole lifetime.

The fiftieth report of Commissioners in Lunacy, issued on Thursday, August 20th, 1896, states that the total number of insane patients on January 3rd was 96,446, an increase upon the corresponding period of the previous year. The increase is the largest on record. The report also adduces statistics showing that the proportionate increase is vastly greater in the pauper, or very poor, than in the private and wealthier classes. Surely there could be no greater proof that lunacy is chiefly through domestic trouble, the result of reckless marriages and large families, which cannot be maintained by those responsible for their existence.

What is life in England to hundreds of thousands? The answer is—“It is not worth living!” Never in the history of the world were so many suicides heard of as at the present day. Every morning’s newspaper, from January to December, brings a fresh list of terrible and startling murders and suicides; and 90 per cent. of these can be traced either directly or indirectly to wretched poverty. It is a terrible state of things. Hundreds of thousands of competent men and women out of work, who cannot, for the life of them, obtain employment. Double the number of little children, depending upon such fathers and mothers for food and clothes, are living a life of misery and starvation. Can it be wondered at, that these terrible crimes are perpetrated in our very midst, almost hourly? England may boast of its wealth, its civilisation and Christianity, and its superiority over

all other nations, and it can also boast of more revolting crimes than any other country in the wide, wide world. Surely, if this be true, then something must be exceedingly wrong in our social system.

I venture to assert that if the wild and extravagant theories of the extreme Socialists are to be prevented taking root in this country, and a terrible revolution averted, then we must place that knowledge within the reach of the people as to how they can regulate the number of their offspring, and thus solve the problem as to how the poor can become rich, or, at least, enjoy some of the blessings and comforts of life.

Just for one moment let us glance at the matrimonial alliances among the people of different nations. The ancient Assyrians once a year assembled at a great fair all the marriageable girls of a province, when the public crier put them up for sale. The most beautiful were first put up, and he who could offer the highest price carried away his prize in triumph. Next came one less favoured with marks of beauty, and here the auction was reversed. It was not a question as to how much will any one give for her, but how little will any one take her with; and he who would have her with the lowest dowry, took her for his wife—so that none were without husbands.

A chinaman sells his daughter in marriage, as though she were merchandise.

The Moors betroth their children in infancy. The girl may like or dislike the man about to be her husband, but if he can pay the purchase money, the hatred (if any), is looked upon as a "womanly freak," her entreaties being of no avail.

In Sumatra, men buy their wives; and if they happen to find out that they have been duped, they sell them or gamble them away for a mere trifle.

The Turks are allowed four wives, but neither the wife nor husband has any choice in the matter, as they never meet until the marriage takes place.

In Western Tartary women cost from twenty to five hundred roubles. But among the pastoral tribes women are cheaper. A pretty girl may be purchased for about three roubles.*

Marriage among the "Soongas," a Tartar tribe, is simply a race on horseback. The female is invariably mounted on a very fleet horse, and if her lover should be successful in overtaking her, he then claims her as his bride.

In Siberia the wife, after her marriage, pulls off her husband's boots to show her humble submission; and the bride's own father presents the husband with a whip to break her in if occasion calls for such a procedure.

These are a few of the many ludicrous practices which to this day exist. Woman in all ages has been looked upon as the slave of man; and although the law will not permit such wicked practices in England, yet we are a long way from having solved the problem as to the true social position women ought to be placed in. A man wants a woman to be his cook, housekeeper, and wash-woman, and to contribute somewhat to his material happiness. And now he chooses a wife. Let us go carefully through the several stages in which a young man soon finds himself placed. In his best attire he goes after his fair maiden. Like persons in a masquerade, they

* A Silver coin of Russia, worth about 3s. 6d., or 75 cents.

flirt about, without knowing for one moment the brain which lies concealed behind the mask, which oftentimes is of the most deceitful character. After a few flirtations they are married by a minister or magistrate; the man promising support, and the woman obedience. Let me tell you what J. Cowan, M.D., of New York, says of such marriages. He says:—

“The results are every day demonstrable. Before the honeymoon has well reached its full, indications—at first sight—commence to crop out that life has in it some gall, and as the cloyed sweetness of the animal pleasures wears off, and life in its practical, everyday aspect appears, the gall and wormwood is tasted in all its positive bitterness, and matched, but not *mated*, life is but a series of petty troubles, disappointments, doubts, despairs, and miseries, splendid in the gilt and glitter of its setting, or hideous in all the wretchedness of its rags.”

And why should this be so? Why should there be so few really happy married lives in this nineteenth century of ours? To every man and woman who will consult their own inner selves as to why and wherefore they married, the answer will be apparent. For every reason and under every condition but the right one did they marry. This step, of choosing a husband or a wife, has more to do with the happiness or success of the individual than has any other attainable desire in the world, and deserves all the thought, planning, and argument which can be brought to bear on its enlightenment.

When a man is desirous of purchasing a farm, he carefully examines the nature of the land, and its bearing and supporting qualities, by rules and laws affirmed

by chemistry, and in nowise need he err in a choice that will repay him ample interest on his investment. If, after purchasing, he desires to stock it, he need make no mistake in the choice of animals. His horses and cattle, judged from well understood anatomical rules and peculiarities, and from desirable qualities imparted to them by their parents, are just such as suit his requirements.

But in the choice of a wife, the same man, if he be a bachelor, enquires from no laws, seeks for no peculiarities, and has no rules to observe in his choice. Some habit in the woman is plainly observable. She is strong, or perchance fine-looking, or is a good housekeeper, and without other thought he imagines she will make him a wife good and true; and he may have secured such, but the probabilities are greatly in favour of the reverse.

This comparison, the choice of a wife with that of a farm, horse, or cow, may be thought inappropriate; yet the illustration is perfectly applicable. A man need no more err in choosing a wife than he would in choosing a farm, if done knowingly. The difference arises in its importance. Most men give exceedingly more care, inquiry, and investigation to the choice of a horse, property, or any business venture or speculation than they do to the choice of a wife. This may have the appearance of exaggeration, yet it cannot well be disputed. There is no disputing the fact that marriage is a very serious undertaking, yet it is often performed with the greatest recklessness imaginable.

It has long been my intention to give to the world a few thoughts upon our social difficulties in connection with the marriage laws; and, in doing so, permit me to

say that this grave subject has attracted my serious attention for several years. The conclusion at which I have arrived at is this, viz., that society can never exist in that peaceful state which philanthropists have so beautifully depicted, until the laws which govern our health be thoroughly understood.

It must be very evident to all that before a detailed knowledge of the human body can be given to children, that abominable and effete law must be repealed, which has, during a recent trial,* called forth some very grave questions.

How very little a young man knows of himself! Physiologically speaking, he is in the blindest ignorance. If he only knew the mistake he makes in marrying too early, I am satisfied he would not do it. Some will marry after only knowing each other about six weeks. Can it be possible for such people to understand each other's constitution? How do they know the adaptability of their own nature to each other? They do not know anything of constitution, and less they want to know! It is only after they have become man and wife that the infatuation leaves them, and reality takes its place. They then, for once in their lifetime, begin to think; and sometimes—yea, too often—they find out that they have made a fatal mistake. And what are the consequences? The young wife is often separated from her husband; and where such unfortunates do try to live together, their life is nothing more nor less than a constant stream of troubles. Better, I say, where such a mistake has been made, for those two to separate and find one more con-

* The trial of Mr. Truelove.

genial to their minds. Some may say that I do wrong in advocating a separation after marriage, because "What God hath joined together, let no man put asunder." Laying on one side, for a moment, this divine injunction, let me ask, is it not more moral, more just, and much nobler for them to separate peaceably and amicably than to lead a cat and dog life the whole of their existence, and which often ends in murder?

I have long maintained that a law ought to be in existence to determine the age at which men and women should marry. In some parts of Switzerland, a peasant never marries until he has reached the age of 25 or 30 years, and very often much later in life. In Germany a man will not marry until he has arrived at an age creditable to him. He knows full well that if he should marry too early, he will not have saved money enough to buy a small farm, or to pay for a respectable home. He would feel it a disgrace were he to take a woman from her home, and bring her only where poverty reigned. The fact is that in Holland, Switzerland, France, and Germany, the poor do not marry nearly so early as they do in England. Consequently, they have not such large families as the British people.

In Germany a young man is obliged to prove to the magistrates that he is in a position to support a family, before he can be married. If he goes against the law he is liable to a heavy fine. I certainly think a law like this in England would be a good thing; for it appears to be the order of the day to get married, and then to take lodgings, because they are not in a position to rent a respectable house.

Some may ask—At what age ought young people to marry? This, I believe, is somewhat difficult to answer. If I refer to authorities such as Mill, Malthus, Wells, Fowler, Drysdale, and many others, I find that none of them agree as to the exact age. We find that some nations marry early, others at a very late period. I certainly do think that it is a very difficult matter to draw the line. There is little doubt that if young men would remain single until they could support a wife, the world would be much happier. This would not only prevent a surplus population, but it would cheer the hearts of thousands who are now miserable. I believe that early marriages tend to demoralise a country much sooner than late ones. My advice is, to wait until you have arrived at the matured and ripened age of twenty-eight or thirty. None, when they have reached that age, would condemn me for giving this advice.

If we refer to history we shall find that the cleverest and best have been born of parents who had reached a mature age. I shall here give a few instances carefully selected from great authorities.

Baron Cuiver's father was fifty at his marriage, and of course still older at the birth of his illustrious son. Alexander Hamilton was the youngest son of a second marriage. Judge Story's mother was about forty-four at his birth. E. Lewis's mother was thirty-three at his birth. Doddridge was the twentieth child of one father and mother, and his mother's mother was very young when her father died, aged sixty-two, which would make his grandfather about fifty when his mother was born. Sir Wm. Jones's father was sixty-six when his intellectual

prodigy first saw the light. Washington's mother was twenty-eight at his birth, and his father much older. Thomas Campbell's father was over seventy at his birth. Benjamin West was the tenth child of his parents. Lord Bacon was the youngest child of a second marriage, born when his father was fifty and his mother thirty-two. Daniel Webster was the youngest by a second marriage. Pitt, Fox, and Burke, were each the youngest child of their respective families. Benjamin Jonson was born when his father was about seventy and his mother about forty-two. Franklin was the youngest child of the youngest child for about five successive generations, and that on his mother's side, from whom, more than his father, he inherited his talents. He was the fifteenth child of his father, and the eighth of his mother.

That man must be a hypocrite indeed who can practice that which he dare not hear discussed in words. We must speak plainly, and unless we do the world will have to remain in the greatest of ignorance upon one of the most important subjects which it is possible to conceive.

J. S. Mill says:—"The diseases of society can, no more than corporeal maladies, be prevented or cured without being freely spoken about in plain language."

Perhaps you may have travelled in Asia; if so, you cannot be ignorant how grossly indecorous to Asiatic ears it is to enquire of a husband after his wife's health, and probably you may know that men have lost their lives to atone for such an impropriety. You know, too, that in Eastern nations it is indecent for a woman to uncover her face; but perhaps you may not know, unless your travels

have extended to Abyssinia, that there the indecency consists in uncovering the feet. In Central Africa you may have seen women bathing in public without the slightest sense of impropriety; but you were doubtless told that men could not be permitted the same liberty, seeing that modesty requires that they should perform their ablutions in private.

I simply refer to these cases to show that what may be thought obscene and immoral by some people, will by others be looked upon as chaste and virtuous. Such are the rival opinions of the present day, that we find a "Vice Society" in existence prepared to condemn books which it is utterly impossible to prove obscene or immoral.

I will here give you an abstract from "Moral Physiology,"* to show the purity and good intention of its author (R. D. Owen). He says:—

"Young men and women! you who, if ignorant, are uncorrupted also; you in whose minds honest and simple words call up none but simple and honest ideas; you who think no evil, you who are still believers in human virtue and happiness; you who, like our fabled first parents in their first paradise, are yet unlearned alike in the hypocritical conventionalities and the odious vices of pseudo-civilisation; you with whom love is stronger than fear, and the law within the breast more powerful than that in the statute book; you whose feelings are still unblunted, and whose sympathies are still warm and generous; you who belong to the better portion of your species, and who

* This book was seized from Mr. Truelove's office, in London, as an obscene work. The publisher was tried before a special jury, and found guilty, receiving the unjust sentence of six month's imprisonment.

have formed your opinion of mankind from guiltless spirits like your own—young men and women! it is to your pure feelings I would speak; it is by your unsophisticated hearts I would fain have my treatise and my motives judged."

Such is the language of the great and good R. D. Owen. Yet we find a "*Vice Society*," in existence, prepared to condemn books which have been sold unchallenged in England for a great number of years. The Freethought party will have to stand out boldly, and defend the character of the man who has long since passed away. The stigma of immorality ought never to be cast upon "*Moral Physiology*." There is nothing in the book which could justly warrant such an interpretation.

I certainly contend that upon all subjects freedom of discussion ought to be permitted. So long as those subjects are clothed in proper and courteous language, an objection ought not to be raised. Surely to discuss the anatomy and physiology of the human body can be no sin. If it is, then so much the worse for our own spurious delicacy. J. Cowan, M.D., says:—

"What God in the midst of wisdom and the greatness of His love, has created, no man or woman need be ashamed to read, talk of, learn and know; for it cannot be that He has so ordered it that knowledge so essential to the well-being of mankind can be destructive of moral purity."*

Our social degradation is undoubtedly the result of false delicacy. Moralists will often scorn to commit

* Dr. Cowan has just written a new work entitled "*The Science of a New Life*," in which sexual anatomy and Physiology are treated in a masterly manner. Published at 12s. 6d.

themselves in any immoral act, or even word, and yet in secret, when separated from the keen sword of public criticism, they are the first to stoop to that which is anything but moral. There are some whose hearts are so black that to have a pure thought, or a good motive, would be foreign to them. And such people are ever ready to condemn in others what they already possess. So it is with the science of physiology. There are some who might turn that information into a wrong channel, and abuse it. Yet it is monstrously unfair that knowledge so essential (I allude to the checks to population), should be denied the people. Is it possible for social happiness to exist where such ignorance abounds? I say not. And yet we find that three-parts of the misery and poverty surrounding us are the direct results of ignorance of the laws that control our very existence.

The young man who starts life with every prospect before him—with fortune looming in the distance—oft-times mars the pleasures and enjoyments of a whole lifetime through his ignorance and reckless conduct. The young woman whose life is buoyed up with the thought that the future will bring her some happiness, after she is married too often finds it to be to her an empty dream, and as evanescent as the "snowflakes in the river, a moment white, then gone for ever."

A young woman who gets her twelve, fourteen, or sixteen shillings per week, is much happier and more comfortable than one-half the married women. The women too frequently forget that soon after marriage the possibility of going out to work gets less, and soon disappears altogether. And then you have two people,

husband and wife, and sometimes one or two children, subsisting entirely upon the husband's single earnings, amounting to very little more than the wife herself could earn before marriage. Mrs. Duffey tells us that :—

“ A marriage properly entered into by chaste partners, with the natural laws which should regulate the relations of marriage properly understood and regarded, is the happiest condition upon earth. But how many understand these laws? More than this, how many persons are there who really know that there are natural laws in marriage relations, which, if disregarded, will bring apathy, disease, suffering, and even death? Is not every effort to reveal these laws frowned down as something criminally improper, by a certain class who rule public sentiment? I know I run a risk, in writing and publishing the following chapters, of shocking and offending many excellent people, who would hide all these subjects in complete obscurity, and never speak of them above a whisper. But when I hear the moans of suffering women, when I see infants dying through the ignorance of their parents, when I find husbands are inconsiderate and even brutal—not intentionally so, but because they do not know what consideration and humanity in these relations really require of them—it gives one courage to speak, and I shall speak to the utmost that is in my heart, unless I am silenced.”*

This is the manner Mrs. Duffey pleads for the renovation of the human race. There are many who can see the evils in which society is plunged. But the remedy for the removal of these grievous ills, few can give.

* The work alluded to is one on “The Relation of the Sexes.” It is a large work, dealing with the marriage question in a masterly manner.

Then, in the face of all this, I appeal to you, mothers and fathers, to give this matter a serious consideration. Your children's deaths will undoubtedly lie at the door of your mistaken ideas in regard to purity and innocence! Their lives may be marred beyond remedy by the blighting and withering ignorance in which you have so long kept them. Are, then (as Mrs. Duffey says), the relations of husband and wife, the functions of motherhood, and the impulses and passions of youth, so unholy and so impure in your minds that you can invoke no reverend spirit, nor think of fitting words in which to tell your children of these things, and prepare them to walk in safety the path that incontrovertibly stretches out before them? Out upon such assumption of modesty and purity! It is either the child of gross, inexcusable ignorance, or of black defilement of heart. It belongs to the dark ages, when morality held that women were impure in all their attributes and functions, and when celibacy was extolled as freeing men from their disgraceful and sensual thralldom. But you are worse than the monks of old, for you neither preach nor practice celibacy—you are living a daily life which is so shameful in your own consideration that you cannot speak of it.

Dr. J. E. Reeves, of Wheeling, tells us that:—

“Whether the charge made by some writers that much of the ill-health of American women is the immediate result of too early marriages be true or not, there can be no doubt whatever of the pernicious effect of those excesses usually practised during the first year of married life, and it may be that such abuse is one

of the causes of the frightful mortality among first-born children."

This certainly is very true, for we find that such excesses are too frequently followed by the most direful diseases, such as insanity and consumption. The records of our madhouses afford us convincing proof of the truth of such an assertion. Are not diseases transmitted to posterity? Look! look at the too oft mental imbecility, and the palid hue of the poor children who are the products of too early marriages. If the first children survive, they are oftentimes a disgrace to humankind. Mrs. Duffey assures us that from pulpit and from press, by physicians and by moralists generally, that children are the sole end, aim, object, and excuse of marriage, and therefore those who have the largest families have most fully done their duty to society and to the world. In a sparsely settled country there might be some show of reason in such arguments. If one only pauses to consider he will remember the teeming population of the old world, ready to send their surplus, in the form of emigration, wherever on the earth there is room for them. In the early ages of man's history, his undoubted duty was to increase, multiply, and replenish the earth; and nature, who perfectly understands her business, had so constituted man, that this was about the only work he was fit for—the female to bear children, and the male to feed and protect them.

What we need at the present day is the quality, not quantity. I think it was Mill who said—"One lion is better than two jackasses." There are plenty of people,

such as they are, already, and a great deal too many of some classes. We want better, stronger healthier, men and women, with brains well developed, and good moral natures.

The world has jogged along for many ages after the old plan of each married pair having as many children as it was convenient—and oftentimes inconvenient—to cram into a small house. The progress of humanity towards the grand hoped-for millineum day is so very far off that many declare the world is getting worse instead of better.

It is not the duty of married people to have children at all, if their superior judgment tells them that the bringing of those children into the world would be an injury to them. What is the use of man coming into the world if he cannot live the proper time allotted to him in comfort and happiness? Men and women were made for themselves, and for the age in which they were born. The child of the future is an uncertain being; the man of to-day is a grand living reality, and his great aim should be to do everything that will tend to benefit himself and the world at large.

A man of great abilities, but of limited pecuniary means, himself being one of a very large family of children, and who in consequence of their father's poverty received few advantages—such a man would naturally be deprived of his fair share of comforts in this life. He perhaps marries a woman equalling himself in intelligence. Brought up in the strict orthodox style of marriage, presupposing children—as many as nature may happen to send—they soon find themselves in possession of a very

large family. The father, as must be expected, is crushed down with the efforts he has to make to keep them respectably fed and clothed. There is no time for intellectual improvement, no time to get out of the old groove, and thus fit him into another in which he might meet with greater prosperity. It is work from January to December—a driving, slavish work for the common necessities of life. He may have had his heart-longings for something higher in life, but they have been crushed and disappointed, because he had no time, no opportunity at his command. Mrs. Duffey says that such a man inwardly curses the blind fate which did not allow him to make use of life to better advantage; and dies perhaps at last sighing and sorrowing that he has not been able to give his children the opportunities he himself missed. The mother, poor woman, goes her sorrowful, faithful way in child-rearing. She turns her face to the wall and weeps, perhaps, when she brings a woman-child into the world, to endure a woman's heritage of suffering and woe. This man and woman live, and they die. If the sum of their lives could be correctly cast, it would be found that they contained more trouble, anxiety, and disappointment, than joy. The most noticeable result of their existence is that they have increased the census-taker's duties. "They have borne children to the state." But what of their children? Are they really worth all this cost of human labour and human disappointment? Some of them, perhaps, turn out well; that is, they take their place among men and women and are enabled to hold their own, as men and women go. Some of them live the life of their father and mother over again, and the rest prove blacksheep, and help to swell

the tide of sin in the world. Taken as a whole, we find the children good, bad, and indifferent; the good and the bad cancelling each other, and the indifferent represented by cyphers. Which would have been best in this case—quantity or quality? Would not one-half or one-third the number of children, upon whom might be expended all care of the parents, be likely to prove a much greater blessing? Besides, how much longer might parents live, if they had less anxiety and trouble on their minds. We know, only too well, that the greatest curse which can befall a poor man is to have a larger family than he can properly maintain. If we are to be mothers and fathers, let us have children which shall not be a disgrace to us. I think it would be manifestly unfair if we omitted giving the clergy their due amount of credit for having such exceedingly large families. I think as a rule the clergy do their share of replenishing the earth with their offspring. This reminds me of a very remarkable and curious statement once made by Dr. Todd. He says—"You sometimes hear the people laugh at the large families of clergymen. They have too much conscience to violate the known laws of God." This is evidently a remarkable assertion, for where is the law of God which commands man to bring into being lives which it is morally impossible can be supported by him? There is no such law. It is a huge sham to think that there are laws in reference to the procreation of our species which are sacred. We have no right to recognise them as such. If man has the power of increasing his kind at a faster ratio than provisions can possibly increase, then I say that it is imperative on him to adopt the checks.

There are many reasons why we should adopt great precautions in the perpetuation of our species. How do we know what man might devolve or evolve into if he only took more care in bringing into the world fewer and healthier children? What is man to-day? Physically speaking, he is not only becoming dwarfed in intellect, but in stature. Man is not what he might be. The cares and troubles of domestic and connubial life too often rob him of his fair portion of happiness in this world. One thing is very certain, that man might live a great deal longer if he only knew how to take care of himself. I will just give a few instances of longevity, so that it will be seen that it is possible for man to live much longer, if his surroundings and conditions of life were better.

Dr. Acott says:—

“A woman lived at Glasgow, aged 130, who had not felt pain for a century; her father died aged 120, and her grandfather, 129; a woman died in the West of England a few years ago at the age of 110; Jarville, in Scotland, a water-drinker, lived 108 years, and his son still longer, and his grandchildren to a great age.”*

“Thomas Parr lived to be 152 years old, and a son 109, and a grandson 143; Robert Parr, a great-grandson, died September 21, 1757, aged 124.”†

The “Library of Health,” for 1840, contains the following:—

“We were personally acquainted with the late Donald McDonald, of quarrelsome memory, who was sent to the house of correction for a street brawl when about 105

* Prof. Fowler on “Hereditary Descent,” page 15.

† “Teacher of Health,” page 313, an article on “Longevity.”

years old; when 106, he enjoyed excellent health; his father lived to be 137, and no one knows when he would have died had he not been accidentally killed."

Another account we have of a man who reached the age of 80, although an immoderate opium eater 40 years; his father lived to be 97, and had 19 children, 105 grandchildren, 155 great grandchildren, and four of the fifth generation. Many of his children reached the ages of 80 and 90.

I have simply referred to the above to show that it is possible for men to live much longer, and enjoy better health. To-day we find three parts of our fellow-beings broken down and decrepid before they are 50. This is no fiction. The man who ought to arrive at the good matured age of 90 or 100, we find him thoroughly worn out before he is 60. Some will ask, how do we account for all this? The answer is an easy one. We find that marriage, recklessly carried out, is our greatest social curse, and the ruination of thousands of our fellow-beings. Thus it is that so many fall victims to their mistaken and false ideas upon marriage. How is it possible for a young man at the age of 18 or 19 to have fully developed his physical organisation? If he has not, then he must assuredly ruin his constitution for life. Some young people think that to become married men and women is the happiest time in their existence. This may be true so long as the sun of prosperity sheds her effulgent rays upon them; but unfortunately they are sometimes overtaken by a thousand ills, which they never contemplated.

Our grand and sole aim should be happiness, and where this cannot be properly realised there is nothing

worth living for. Happiness is what we live for, yet there is comparatively little to be found in many of the working men's homes. How can you expect to have a prosperous journey through life, when you start without a penny in your pocket? I know full well it is a paramount study, yea, it is the uppermost in the mind, when shall I marry? and when shall I have a home of my own?

These are all very nice questions to ask—they are desires which most of us like to see culminate into something of a reality; but let me tell you, that unless the facilities are such as will ensure success in life, do not venture upon the matrimonial state of existence. Mrs. Besant says:—

“That many are deterred from marrying by the idea of the expenses, that they must retrench, and the pleasures of which they must deprive themselves, on the supposition of having a family. A man of liberal education, with an income only just sufficient to enable him to associate in the rank of gentlemen, must feel absolutely certain that if he marry and have a large family, he shall be obliged to give up his former connections. The woman whom a man of education would naturally make the object of his choice, is one brought up in the same habits and sentiments with himself, and used to the familiar intercourse of a society totally different from that to which she must be reduced by marriage. Can a man easily consent to place the object of his affection in a situation so discordant probably to her habits and inclinations? Two or three steps descent in society, particularly at the round of the ladder where education ends and ignorance begins, will

not be considered by the generality of the people as a chimerical, but a real evil. Malthus also points out, but I will not trouble you or take up the time of the court by quoting the passage, that this check acts in the most unfair manner. It is not those who ought to refrain from marriage, but those who ought to marry, who hesitate. It is those who by extra carefulness fear the results, those who feel the full weight of the responsibility pressing upon them, to whom marriage is disagreeable; and, on the other hand, it is those who have no care or provision for those whom they will in the natural order of events have to support, who rush into marriage, and never think of the consequences.”*

Mrs. Besant's speech teems with the sad accounts of young men and women who have invadventently fallen into social degradation through their injudicious conduct and ignorance of the marriage question. In fact, the misery and poverty of the unhappy homes of the poor is a justification for the conduct of the two defendants in the late trial.

The man who has any love or respect for the girl that he one day intends to marry, will postpone the marriage until he has arrived at a time when his position has become so lucrative that comfort and happiness must of necessity follow. But what shall we say to that man who, disregarding his future fate, takes a young woman from her father's home, or from some good situation where she had everything her heart desired, and places her where

* See page 100 of "Trial" volume, Queen v. Charles Bradlaugh and Annie Besant. This work contains the whole of the Trial. It is a beautifully bound work, with portraits and autographs of the defendants. Price 5s. To those who wish to enquire into the doctrines of Malthus and Mill on the population question, a better work could not possibly be recommended.

the surroundings and conditions will not only make her unhappy, but poverty-stricken for life. Such a man will bring no credit upon himself, and will cause the woman to curse the day that she became his partner. If women would look more carefully and attentively into this subject, I am well convinced that there need not be so many unhappy marriages as we find taking place amongst us at the present day. Both men and women ought to be held responsible for the ruin and degradation they bring upon themselves. If women did but know how difficult it would be for them (after marriage) to get even the common necessities of life, out of the small earnings of the husband, I question very much whether they would be found willing to sacrifice their single and independent position for that of connubial love. How long does love last where two have so recklessly tied themselves together for life? I have no need to tell you. Too many, to their sorrow, can answer that question. To talk of love when men and women are starving, is an insult to humanity. There can be but very little love between man and wife unless they have got something to make life worth living for. Love is soon forgotten when the husband, through a depression in trade or from a thousand other causes, falls short of work; when an empty cupboard stares him in the face, when haggard and careworn children cry for bread, it is then when love begins to lose some of its finest qualities. How often do young people look back at the happy days of their youth, or, as the phrase has it, "the courting days?" They are certainly their golden days. How many that are married would willingly exchange their lot for those times that are passed for ever?

When I think of the ruined and blasted homes, the miserable and unhappy fathers and mothers, children that are doomed to a premature grave, it makes me feel that it is my duty to warn those who are yet single, and have a chance of improving their positions in life, rather than dooming themselves to a life of misery. I know full well that few will take the advice I give them. It very rarely happens that you find unmarried people thinking seriously over the matter. They are led by the impulse of the moment to enter upon a state of existence which they are not prepared for, and it is only when their fate becomes sealed that they begin to reason out the problem of marriage and its concomitants.

I have long been of opinion that it is impossible for young men and women to come to any settled conclusion upon such subjects, until they have arrived at an age in which their mental and bodily faculties have become fully developed and matured. Until that time arrives it is impossible for them to fix their mind upon the object of their affections. How often does it happen that people who are married sometimes see faces that they admire and love much better than their own lawful partners in life.

This is a very awkward position to be placed in, I know, but how many thousands are living the very life I have described? How many would be glad to unloose the chains which bind them down?

We know that it is a very easy matter for the man who has got plenty of money to get a divorce. Why should a poor man be expected to pay a large sum of money if he or his wife wishes for a divorce? And, further, why must the charge of adultery be preferred against one or the

other, if a separation is amicably sought after? If it is legal and right for a man to become separated from his wife, why do the law courts enforce the payment of a large sum of money? Evidently there is, in this case, one law for the rich and another for the poor. I contend that it is lawful upon any grounds for a man and a woman to seek for a separation. It should be done without the payment of money, unless some small items of expenses are incurred through the separation. Is it possible that the payment of money can make it more moral or even legal? I say not.

We find it stated in the Scriptures, "What God hath joined together, let no man put asunder," and yet the very clergymen who perform this holy calling see no harm in a judicial separation.

The author of the "Elements of Social Science," tells us that the system is thoroughly rotten, and that it is high time something was done to remove the barriers which stand in the way of just and honourable separations.*

I often think that there must be something unnatural about our marriage code. No sooner are thousands of our fellow-beings joined together in holy wedlock, than it becomes one incessant peal of discord. If it is not so, then why all this? I have no doubt that it would be very difficult indeed for anyone to so frame the marriage laws as to make them suitable for all. At the same time I do think they might be subjected to considerable improvement. If the blame is not to be attached to that unnatural bond of union, then I am completely baffled as to what it

* See "Elements of Social Science," page 331. The subject of marriage is dealt with in a most masterly manner, and great credit is due to the author for the time and patience he has evidently devoted in describing every detail in connection with the solving of this great social problem.

can be. It is very certain that when young people choose the right and proper persons as their life-long partners, no power on earth will ever separate them. Where real love takes the place of hypocrisy and deceit, there must be happiness. If true love is the bond which binds them in life, there will be no desire for a severance. But where are we to find this true love? I fear there is a great want of this love, which is the only thing that can charm the human breast. Well might Burns say—

“ Oh happy love! where love like this is found !
 Oh happy heart-felt raptures! bliss beyond compare !
 I've paced much this weary, mortal round,
 And sage experience bids me this declare—
 If Heaven a draught of heavenly pleasure spare,
 One cordial in this melancholy vale :
 'Tis when a youthful, loving, modest pair,
 In each other's arms breathe out the tender tale,
 Beneath the milk-white thorn that scents the evening gale,”

There is every reason to believe that the poet Burns could see what it was that made up the sum total of human happiness. There is no peace or happiness for those who throw away the golden opportunity, and oft-times the only chance they have during their lives. To remain single until matured age and years of discretion have arrived, is that grand opportunity which ought not to be lightly treated and recklessly thrown away.

If men and women desire happiness and comfort they must conform to those laws of rectitude which alone can bring about social order and prosperity.

Depend upon it that if limited procreation of children could only become a general thing, we should soon find society progressing favourably towards that goal which many philanthropists have designated the millennium.

In closing my remarks upon this chapter of marriage, I refer to the "Elements of Social Science," page 395, where the author says :—

"That without limited procreation, let us not vainly imagine that we can cheat our doom, or make any real impression upon the appalling evils, moral and physical, which exist among us, and two-thirds of which arise from the fatal antagonism of food and love. If we ignore this antagonism, and shut our eyes, as we have hitherto done, to this and other sexual subjects, we may do what else we like ; we may bully, we may bluster, we may rage, we may foam at the mouth, we may tear down heaven with our prayers, we may exhaust ourselves in weeping over the sorrows of the poor, we may narcotise ourselves and others with the opiate of Christian resignation, we may dissolve the realities of human woe in a delusive mirage of poverty and ideal philosophy, we may lavish our substance in charity, and labour over possible or impossible poor laws, we may form wild dreams of socialism, industrial regiments, universal brotherhood, red republics, or unexampled revolutions, we may strangle and murder each other, we may despise and persecute those whose sexual necessities force them to break through our unnatural moral codes, we may burn alive if we please the prostitutes and the adulterers, we may break our own and our neighbours' hearts against the adamant laws that surround us, but not one step—not one shall we advance till we acknowledge these laws, and adopt the only possible mode in which they can be obeyed.

"But if we do this, it is my earnest hope and belief that we shall ultimately triumph over that mighty diffi-

culty—that sexual deadlock which has hitherto laughed to scorn all the efforts of our race; that a new era will dawn upon the world—the only real era of improvement in the whole of human history—a blessed era which shall usher in the golden age when truth and virtue shall be no longer a mocking phantom, and progress not a dream; when every science and art shall bear its fruit, unembittered by the necessary sacrifice of an equivalent amount of love; when the poor friendless prostitute shall no more be seen in our streets, the able-bodied pauper in our workhouse, or the helpless beggar at our gate; when all of us shall have a share in the independence, befitting the exalted position of the human race; when the poor-houses shall be shut up and the goals nearly emptied of their tenants—poverty, the chief cause of crime, having been removed; when the various classes of our society, no longer separated from each other by impassable differences of circumstances, shall fall into one great and united whole, and learn to look back with mingled pity and amazement on the dark ages of mutual destruction and delusive struggles in which their less fortunate ancestors were plunged.”



CHAPTER II.

THE LAW OF POPULATION.

WHAT is the future that we may look forward to as in store for our remote descendants? Is it a bright or a gloomy one? and how may we arrive at a logical conclusion on the subject? These are some of the questions that I shall endeavour to answer. At the outset I may say that I predict a *dark* future for the human race, and I do so on the grounds that I now proceed to explain. In order, however, to foreshadow my position, I will make use of the following metaphor, for which I am indebted to a little work by Professor Huxley on the "Origin of Species."

"Suppose a globe like our earth, having an area of 51,000,000 square miles of dry land, and to avoid complication, let it have also the same climate and soil everywhere. Now imagine a single plant to be set in such an earth with *no* opponents, *no* enemies, *no* rivals, and *no* friends; it is to be a fair field and no favour. Its food is to be carbonic acid gas, water, ammonia, and certain salts which it can readily derive from the air and from the water percolating through the soil. Now suppose it to be an annual, and let it yield fifty seeds per annum, and that by winds the seeds be equally and gradually distributed over all the land, and suppose also that every plant requires one square foot of ground to live on. What will be the result? The result will be that in nine years the plant will have multiplied to such a prodigious extent as to have

come to occupy every available square foot on the whole globe. For fifty multiplied itself by nine times over amounts to 1,953,125,000,003,000 plants, and 51,000,000 square miles only to 1,421,798,400,000,000 square feet, leaving 531,326,606,000,000 plants that must be crowded for want of room themselves, and also crowding the others at the close of the ninth year."

This is a thing which is scarcely imaginable; yet it is so. It is simply the law of Malthus exemplified. Mr. Malthus was a clergyman who worked out this subject most minutely and truthfully some years ago. He showed quite clearly that in consequences of the increase in the number of living beings being in the geometrical ratio, while the means of subsistence cannot be made to increase in the excess of the power of production of nourishment, that some check must arise to their future increase.

Dr. Paley remarks:—

"Mankind will, in every country breed up to a certain point of distress. . . . That point will shift on the scale so as to admit of a greater or less number of inhabitants, according as the quantity of provision, which is either produced in the country or supplied to it from others, may happen to vary. But there must always be such a point, and the species will always breed up to it. The order of generation proceeds by something like a geometrical progression. The increase of provision under the most advantageous circumstances can only assume the form of an arithmetical series. Whence it follows that the population will always overtake, will pass beyond the line of plenty, and will continue to increase until checked by the difficulty of procuring subsistence. Such difficulty,

therefore, along with its attendant circumstances, must be found in every old country, and these circumstances constitute what we call poverty."

At the end of the ninth year we have seen that each plant would not be able to get its full square foot of ground, and at the end of another year the space it occupied would be competed for by fifty others, the produce of the seeds it would give off. What then would happen? Each plant occupying each square foot lives, grows, flowers, sheds its fifty seeds, and then dies. Only one out of the fifty can come up, and if one can by any means (as by having a slightly thinner seedcoat) get a start of even a few hours it will be victorious in the "struggle for existence" with its less fortunate relatives, and will, in short, choke out all later sprouters. This exemplifies well what is meant by the "struggle for existence."

On our earth, as a matter of fact, every plant and animal has a number of rivals or enemies, since for every kind (species) there may be 50 or 100 kinds which might all be accommodated by the same climate, food, and situation, and which, in striving to establish themselves, tend to oust the rest. Then, again, every plant has numerous animals which prey upon it, and are its direct opponents, and these may have other animals preying upon them, which are therefore the plant's indirect helpers (or friends), as also are certain birds that assist in scattering its seed, and the animals that mature it with their dung.

Here is an example to show how curiously and inextricably are interwoven these friendships and antagonisms. Cats are the friends of humble bees, though the friendship is neither intentional or reciprocal. This conclusion was

arrived at as follows :—It has often been observed how much more abundant humble bees are in the neighbourhood of villages and towns than in open country. We also know that in and about villages and towns a great number of cats are kept, which are in the habit of prowling about, more especially at night. Rats and field mice are in the habit of devouring the larvæ and honey of the humble bee, and are therefore its direct opponents ; but, being kept down by cats, these become the humble bee's friends. Carrying our argument a stage further, we might even say that old maids are (through their habit of keeping cats) the enemies of mice and the friends of the humble bee.

On the whole, the enemies and rivals of every living being, animal or plant, overpower its friends and helpers. Were it not so in the case of a single species, the whole world would very soon be tenanted by that favoured species.

There *is*, however, a single, and to me most important, exception to this general rule, and that is of course, the animal man. Man in the rudest state in which he now exists is the most dominant animal that has ever appeared on the earth. He has to encounter animal enemies, but being so much more powerful mentally or corporally than they, is able, even while yet in the savage state, to overpower or evade them, and when he has reached a certain stage of civilisation not one can stand before him. Man is, in the above sense, a favoured species ; but, as we shall see, this very advantage is the necessary antecedent of his most cruel disadvantage.

Man, like all the higher animals, has no doubt advanced to his present high position through a struggle for existence consequent on his rapid multiplication, and if he

is to advance still higher he is to remain subject to a severe struggle. He may be excused for feeling some pride at having risen to the very summit of the organic scale, and the fact of his having thus risen may give him hopes of a still higher destiny in the future. Yet we must acknowledge that man, with all his noble qualities—with sympathy which feels for the most debased, with benevolence which extends not only to other men but to the humblest living creature, with his God-like intellect, which has penetrated into the movements and constitution of the solar system—man still bears in his bodily frame the indelible stamp of his lowly origin. Man is not a sustainer, but a great destroyer of the balance of power among the animal creation, for if it be not true to say that “by man came death,” it is quite true to say that by man increaseth death. He is the great destroyer and exterminator in the animal world, and must end by destroying himself. From his intelligence and powers of locomotion he has come to have a wider range than any other animal, and notwithstanding that his reproductive power takes so long to develop, and is so slow, laborious, and dangerous in its process, yet has the human species multiplied to a greater extent than any other mammal. Man's greatest enemy is, and ever will be, his fellow man. There is a constant struggle going on between the races of mankind which inevitably leads to the extinction of all low and mentally undeveloped nations, such as the aboriginal Tasmanian, Australian, and New Zealander.

The human race in warring, nation against nation, tribe against tribe, retards the increase of the human population more than any race of animals retard the in-

crease of its own kind, but it is, as a rule, in the earlier and more barbarous stages of any nation's history that wars are more common, more bloody, and more protracted. Hence the power of this check is on the decline.

There was, indeed, in earlier times, a cause that probably materially accelerated the increase of population—polygamy (or concubinage). It has now, however, fallen into disuse amongst civilised nations, though it is still retained by those peculiar people, the Mormans, and by the Turks. Polygamy appears to be the natural order of things amongst all primitive societies, most savage tribes being polygamous; but as civilisation advances it is found that the altered, and now artificial, state of things, both social and political, will not permit of its continuance. Among several Central African and other savage tribes custom allows a man to have as many wives as he can keep. The king, being the richest man, keeps the most, his chieftain next, and the commoners varying numbers in proportion to their means. This is, perhaps, the best arrangement that could be made under the circumstances.

It appears that though (in Europe) there are born more males than females (in the ratio of between 104 and 120 males to 100 females), this proportion is in part lessened by the greater proportion of stillborn males (134 or 145 to 100), but principally by the greater liability of boys under five years to death (126 to 100), and by the greater exposure of men to the chance of death, and by their greater tendency to emigrate. The result is, that in all old-established countries, where statistics are kept, females preponderate considerably over males. If, then, the men remain monagamous, a certain number of eligible females

must lead a single life. This may explain the prevalence of polygamy. It is asserted that at the present day there also exists communal marriages—that is, all the men and women in the tribe are husbands and wives to each other. Darwin remarks :—

“It seems certain that the habit of marriage has been gradually developed, and that, as indicated by Sir John Lubbock, Morgan, and McLennan, almost promiscuous intercourse was once extremely common throughout the world; nevertheless, from the analogy of the lower animals, more particularly of those which come nearest to man in the series, I cannot believe that this habit prevailed at an extremely remote period, when man had hardly obtained his rank in the zoological scale. Man is certainly descended from some ape-like creature. Some of the existing quadrumana (apes), as the orang and certain Indian and American monkeys, are strictly monogamous; while the gorilla, and many American species are polygamous, only one adult male being seen in a band; so are the chimpanzees; and the baboons are both social and polygamous.”

Hence it seems probable that all these methods of intermarrying were common among primitive races of man, so that communal marriages would not be universal. Polygamy, and communism still more so, appear to me to be inexpedient, socially and politically, among modern civilised societies, and doubly so if it be our desire to postpone as long as possible the eventual overcrowding of our globe; while polyandry, which means a plurality of husbands, which is practised by the lower classes in Thibet, by the Todas of India, and by various other

savage tribes, would, for the same reason, appear to be expedient.

Not only, indeed, do I consider it inexpedient for man to be, at most, monogamous, but I would have him be much more particular in the method of choice of his single mate. Man scans with scrupulous care the character and pedigree of his horse, cattle and dogs before he matches them, but when he comes to his own marriage he rarely or never takes any such care. He is impelled by merely the same motives as are the lower animals while in a state of nature, though he is so far superior to them that he sometimes attaches some slight value to mental charms and virtues. On the other hand, he is strongly attracted by mere wealth and rank. Yet surely he might, by careful selection, do something not only for the bodily constitution and frame of his offspring, but also for the intellectual and moral qualities. Both sexes ought to refrain from marriage if in any marked degree inferior in body or mind; and if inferior in a less degree, should endeavour to compensate the disadvantage by selecting mates who are more than ordinarily superior in the particular qualities that they are deficient in. All ought to refrain from marriage who cannot avoid abject poverty for their children, for poverty is not only a great evil, but tends to its own increase by leading to recklessness in marriage. On the other hand, as Mr. Galton has shrewdly remarked, if the prudent avoid marriage while the reckless marry the inferior members will tend to supplant the better members of society.

To come to the statistics of our subject. We do not know what is the population of the whole globe. It lies

between 1,000 and 2,000 millions, but we cannot approximate more closely, nor do we know at what rate it is increasing. Let us therefore direct our attention to the rate of increase of population in modern times in Great Britain, about which we have more precise information. In 1751 the population amounted to but seven millions, and the increase from 1651—1751, was but one million. The census of 1811 gives a population of about 12 millions. in 1821 of 14 millions, in 1831 of 16 millions, in 1841 of 18 millions, in 1851 of nearly 21 millions, in 1861 of 23 millions, and in 1871 of 26 millions. Hence within the last 60 years the population has doubled.

A celebrated French statist has calculated that the European populations increase at such a rate so as in Turkey to double in 555 years; in Switzerland in 227 years; in France in 138 years; Spain in 106 years; Holland in 100 years; Germany 76 years; Russia in 43 years; England in 43 years; and in the United States, deducting immigrants, in 25 years.

So we see that civilised populations have been known under favourable conditions (*viz.*, in the United States) to double their population in 25 years. At this rate the present population of the United States (namely, 30 millions) would in 657 years cover the whole globe so thickly that four men would have to stand on each square yard of surface. The reason of this greater rate in the United States is that at present there is plenty of room, and subsistence is comparatively easy.

It seems probable that Malthus was right in assuming that the reproductive power is actually less in barbarous than in civilised races; for savages who often suffer much

hardship, and who do not obtain so much nutritious food as civilised men, would be actually less prolific. Darwin has shown that all our domesticated animals and cultivated plants are more fertile than the corresponding species in a state of nature. We might, therefore, expect that civilised men, who in one sense are highly domesticated, would be more prolific than wild men. With savages the difficulty of obtaining subsistence occasionally limits their numbers directly, for all savage tribes periodically suffer from severe famines. At such times they have to devour much bad food, and their health must be injured thereby; they are also compelled to wander about, and their infants perish in large numbers. Savage tribes cannot steadily and regularly increase, as there is so little artificial increase in the supply of their food. When hard pressed they encroach on each other's territories, and war is the result; but they are, indeed, almost always at war with their neighbours.

The natives of India and other districts suffer much from ravages of tigers and other large beasts of prey. Darwin believes that infanticide, especially of female infants, and the habits of procuring abortion, are probably the most important of all checks to decrease the population. These practices now prevail in many parts of the world, and infanticide formerly prevailed on a still more extensive scale. They originated in savages recognising the difficulty or impossibility of supporting all the infants that were born,

Hence the spread of civilisation means the increase of population, and the hastening on of that dreadful crisis I forecast. It is true that while the gross population of

England has largely increased, the rate of increase has uniformly diminished somewhat about 6 per cent. per 10 years, though between 1861 and 1871 there was a slight return towards an increased rate. But since this diminished rate of increase is, in part at least, caused by the increasing popularity of and greater facilities for emigration, it clearly does not represent diminution of the population of the world at large, but rather an increase, for the emigrants, having more elbow room, get on faster, as do those left behind for a similar reason. If we suppose the population to go on increasing at the same average rate that it has been going on since 1811, we should have in 1971 a population of nearly 59 millions; in 2071 a population of 93 millions; in 2171 about 121 millions; and by 2271 a population of 138 millions. But if we take the last sixty years (in which it has doubled) as a criterion, in 1930 we should have 60 millions; in 2110, 480 millions; and in 2230, 1920 millions. Hence, also, we must admit the population of the globe is increasing rapidly, and must, at any rate for some time to come, continue to increase in an increasing ratio. The time must arrive when the prophesy of the sagacious Malthus will be fulfilled, and every available plot of land on the earth large enough to support a human family or community will be tenanted. And what next?

I do not venture to predict the exact epoch when this very undesirable state of things will exist. It is sufficient for me to know that such a state of things must some day come to pass. The eventual over-population of the globe is certain to come about. It is merely a question of time, though the time will be considerable, probably from one

to two thousand years. Must it ever come to this, that man will have to keep down his own kind? In what way will he perform his task? The human race, we must suppose, will by that time be as a whole in a much more enlightened state than it is now, and probably, therefore, much more peace-loving. Hence it is improbable that the necessary amount of extermination will be brought about by wars, civil or political.

Will adults calmly yield themselves up to the knife or the cord, like the martyrs of old?—not, however, like them, to manifest to the world their faith, but to prevent starvation amongst, and fill the bellies of, their affectionate and sorrowing relatives. Surely this is too much for one's credulity. We do know what happens when a ship is sinking and there is a rush for the boats, or when a bridge (*e.g.*, that of Beresina, during the disastrous retreat of the French from Moscow) is thronged by a fugitive army. The strong and the unscrupulous it is who survive, the weak and the scrupulous who go to the wall. Hence I take it that the young and the sickly will, under the circumstances I have foreshadowed, have no chance of life, nor will the old and decrepid.

Colonel Marshall, who has lately visited, thus describes the Todas, a pastoral hill-tribe of Southern India:—They lead a quiet domestic life, and are singularly affable, frank, self-possessed, and cheerful, yet staid. To the Toda mind, however, polyandry—that is, the marrying of one woman by two or three men—seems part of the natural order of things, and is, of course, a great check to population. So was it with infanticide until fifty years ago, when the Government put it down. An aged Toda

gave his account of the practice :—" I don't know whether it is wrong or not to kill them; but we were very poor, and could not support our children. We did not kill them to please any god, but because it was our custom. Boys were never killed, only girls—not those who were sickly and deformed, that would be a sin; but when we had one girl, or in some families two girls, those that followed were killed."

Here we have an actual case, in which, on account of poverty, it became necessary for these savages to keep down the population. This they did by leaving a portion of the female children to die. The fact that they allowed the wealthy ones and cripples to survive, indicates how much more they were possessed by superstition than by common sense, for such children would never enjoy life or be able to earn a livelihood. But perhaps the Todas were crafty enough to know that the destruction of the robust girls was proportionately the most complete method of extermination that could be adopted. My case is thus far different, that the population of the world will be highly civilised; their advanced morality will, in all probability, lead them, unlike the Todas, to sacrifice the cripples first and then the healthier children. These are terrible pictures to picture to ourselves, yet how can we escape the dilemma?

I now proceed to sketch out the true cause and only cure of poverty, in this or any country, and thus show the possibility of indefinitely postponing and overcrowding of the globe. Malthus has demonstrated that in all old countries (of limited area) the natural increase of population has been, and always must be, most powerfully

checked for want of food, since the human race tends to increase geometrically, thus, 2, 4, 8, 16, 32, 64, 128, 256, without a limit; while the means of subsistence can only increase at best arithmetically, thus, 2, 3, 4, 5, 6, 7, 8, 9, with a limit. Population always increases when the means of subsistence increase, unless prevented by powerful and obvious checks. The checks which keep population down to a level with the food supply are Moral Restraint, Vice, or Misery.

The characteristics of the true population checks are, first, that they depend directly on the law of population, *i.e.*, on the impossibility of all the inhabitants of a country obtaining a sufficiency of both food and natural love; second, that they are counter-balanced by human control increasing one as the other diminishes.

The *preventive* checks to population are Sterility and Celibacy, Preventive Intercourse and Prostitution, due to the dread of Poverty, or the very general desire to better—or, at any rate, to avoid damaging—one's position in the world; the *positive* checks are Premature Death (owing mainly to Poverty), Emigration, Wars, Excesses, and many other avoidable vices. The collective amount of these checks varies inversely to the rapidity with which the population of a country is increasing, while the effect of each varies inverseley in proportion to the others. Sterility is a comparatively insignificant check, and so is Emigration. Hence Celibacy, Prostitution, Poverty, and Preventive Intercourse are left.

It is universally admitted that Poverty and Prostitution are such great evils that they should be diminished.

or removed at any cost, hence the choice is limited to Celibacy and Preventive Sexual Intercourse.

Now there is no other possible manner of getting rid of Poverty, Prostitution, and Preventive Intercourse, than by a sufficient increase of Celibacy; and again, Poverty, Prostitution, and Celibacy cannot possibly be got rid of except by a proportional increase of Preventive Intercourse. The true social problem is thus seen to be, by which of these two modes is the inevitable check to population to be effected? Yet the real choice does not practically lie between Celibacy and Preventive Intercourse after all, but between Preventive Intercourse on the one hand, and Celibacy, Prostitution, and Poverty on the other; for population never was and never will be adequately checked by Celibacy alone. Prolonged sexual abstinence is so intolerable an evil that it has never been known alone without prostitution and the prevalence of sexual disorders. So to choose Celibacy is to choose Poverty, Prostitution, and those other evils as well, while to choose neither Celibacy nor Preventive Intercourse, and to suppose that no such course is requisite, is to betray a gross ignorance of the fundamental difficulties of social life.

Malthus, who was probably the greatest benefactor to the human race that ever lived, and to whom be all honour for first pointing out the only true cause of poverty, was not in his day able to detect its true remedy. Moral restraint, *i.e.*, sexual abstinence and celibacy, appeared to him to be the only cure for poverty and the other evil effects of the principle of population. He writes:—
 “The imprudent indulgence of any of our appetites is

followed by similar bad effects. If we eat or drink immoderately, we suffer ; if we give way to anger, we injure ourselves or our neighbours ; if we *multiply too fast*, we die miserably from poverty and contagious diseases. The evils attendant on increasing too fast are not so obviously dependent on the conduct which leads to them as in the other instances, and this accounts for the inattention of mankind to the subject. One of the principal reasons that has prevented an assent to the doctrine of population is the unwillingness to believe that the Deity would, by the law of nature, bring beings into existence who, by the laws of nature, cannot be supported."

"A good illustration of the law of population was afforded by the census returns made in France since the great Revolution, that the population rather *increased* than diminished during that long and bloody struggle, in which it is calculated France lost two and a half million of lives. The reason was that the increase of deaths led, as it always does, to an increase of marriages, by which the vacancies were easily supplied. The enormous powers of multiplication, which had evidently been repressed, were permitted to expand for a while ; and thus France, though she had to mourn two and a half millions, did not lose a single inhabitant by the Revolution, for had these remained in the country a proportionate number of children would not have come into existence."

The rate of increase of the French is the smallest in Europe. During the last fifty years it has been calculated at one in 200 annually, and this slight increase is due, not to any increase of births, but to a decrease in deaths. Now, during no period in her history has the produce of

France increased faster than in these fifty years, and hence there is a noticable improvement in the condition of the working classes; while in other countries, as England, Prussia, Saxony, &c., who boast of a rapid increase of population, pauperism has been making the greatest progress. It appears perfectly certain that this stationary state of population (to which all nations are tending) in France *must* be owing to the general observance of Preventive Sexual Intercourse; for anyone who knows the habits of the French must be aware that sexual abstinence is far less practised among them than here, that there is practically no emigration, and that prostitution, or promiscuous intercourse, is not so common as in England; and since the fecundity of women is nearly the same in all countries, we can only explain the very small proportion of births to the effect of preventive intercourse. Preventive Intercourse must be getting general in France, and probably in other Continental countries, in none of which is sexual abstinence so prevalent as in England. The author of the "Elements of Social Science, 1873" (to whom I am indebted for several of these concluding remarks, and to whose very cheap, yet elaborate, work I have great pleasure in recommending my readers), believes that Preventive Intercourse has already in England produced considerable improvement, though chiefly practised by the aristocracy; and that when, instead of being used furtively and by single individuals, it is openly recognised as a great social duty (the law of population being more clearly understood), it will enable us not only to avoid the lowest depths of poverty, but to elevate our whole society to a condition befitting the dignity of man. Preventive

Intercourse is the only healthful sexual remedy for over population. (For details on this head, see "Elements of Social Science.") Its observance has been advocated by Mr. James Mill, Mr. Francis Place, M. Garnier, M. Raciborski, Mr. Robert Dale Owen, Mr. Richard Carlile, Dr. Knowlton, &c. Mr. Garnier thus defends the use of preventive means from the charge of immorality :—

"Can it be called immoral in the father of a family if he should wish to have only a limited number of children, proportioned to his means and to the future which his affection fondly pictures for them, and if he should not in carrying out this object condemn himself (and his wife) to the most rigorous continence? Let anyone ask himself whether it is more moral, more conscientious, to give birth to children in the midst of privations, or to prevent their being born! Let him reply."

It is the duty of every one to exercise his or her sexual functions during the period of sexual life, abstinence and excess being alike avoided; but it is also the duty of every individual, whatever his or her station in life, to bring into the world only *a very small number* of children. Whoever does more than this, robs his neighbour of his legitimate share of love, thus rendering him liable to the diseases resulting from abstinence, and at the same time runs the risk of depriving himself of food, and his many children and posterity of their fair share of both food and love.

By attending to the true principles of population we are enabled to see the fallacy of the various schemes for permanently lessening poverty and improving the condition of the working classes, as substitutes for limited procreation. Such are the following :—The organisation of

industry and to artificial regulation of wages, parliamentary reform, socialism, communism, cultivation of waste lands, emigration, universal suffrage, and other points of the charter, tenant right, industrial regiments, free trade, democratic and republican forms of government, innovations in the currency, sanitary reforms, the removal of supernatural beliefs, improved poor laws, alimentary societies, the abolition of aristocracy, primogeniture and entail, establishment of universal peace, the temperance movement, national education, improvements in agriculture and machinery, the liquidation of the national debt, the removal of unjust laws and unequal taxation, &c.; proposals, most of which are very good so far as they are calculated to improve the moral, political, and physical condition, but utterly inadequate to improve the economical state of society, or as substitutes for the only true remedy for the social evils, viz., limited procreation. Poverty arises from the overcrowding of the labour market, produced and maintained by man's over-exercise of his prodigious powers of increase. Thus poverty is a sexual evil, depending on a sexual cause, and admitting only of a sexual cure. It is not in the nature of things that any permanent improvement in the condition of the poor can be effected without an increase in the preventive check to population. Wages depend on the ratio between population and capital, which, in turn, depends upon the varying efficacy of the checks to population. In all old and fully-peopled States it is by checking the supply of labourers, and by this means alone, that we can rationally expect any essential or permanent amelioration of the condition of the poor.

The attempts to employ the poor on a great scale in manufactures have almost invariably failed. Wherever they have been partially successful, the effect has been to throw out of employment many independent workmen engaged in the same manufactures; for these cannot contend with competitors supported by so great a bounty. It should be observed in general that when a fund for the maintenance of labour is raised by assessment, the greater part of it is not a new capital brought into trade, but an old capital diverted into a new and less profitable channel; and this aggravates the absurdity of supposing that it is in the power of a Government to find employment for all its poor subjects, however fast they may increase. Look at the rural population in many of the southern counties of England, which not long ago attracted so much compassion from their extreme poverty. In these districts they marry as early, and have as many children to a family, as if they were in America! What else can they expect but poverty?

The law of population is so novel and startling, so paradoxical, and so thoroughly opposed to the ordinary modes of reasoning on human affairs, and, moreover, by its unparalleled importance, so completely throws other subjects into the shade, besides presenting such a gloomy picture of human destiny, that it is scarcely to be wondered at that the ignorant refuse to give it the attentive consideration which it needs for its clear comprehension, and have clung with desperate tenacity to the old errors, however unanswerably they have been exposed. Nevertheless, by means of the writings of economists and lecturers on political economy in the Universities of Germany,

Russia, Belgium, Holland, France, England, America, &c., the Malthusian theory of population has been carefully scrutinised by hundreds of thousands of *educated* minds. It has witnessed every test during the last half century, with the rigorous methods of scientific proof and vast accumulation of statistical facts, and has been embraced as the basis of their reasonings by some of the greatest thinkers that have ever lived.

In England, where preventive intercourse is, unfortunately, but little practiced, the immediate checks to population are Poverty, Prostitution, Celibacy, and Emigration, acting as a slight palliative when the pressure of the others becomes unbearable. For many years the facilities for emigration to America have been unusually great, and it is undoubtedly a very happy circumstance for any old country to have had so comfortable an asylum for its redundant population—a country having such a boundless area of fertile land that the births are to the deaths as 3 to 1, and the population doubles in 25 years. Now it requires in us a certain amount of courage and wisdom to emigrate, instead of stopping here to scramble over each other's backs like black beetles in a kitchen. Would that this courage and wisdom were more prevalent!

England's greatness and great population does, and must, depend on her coal (and iron) supply. To this there is, unfortunately, a limit, and this limit will in all probability be reached within 100 or 150 years. When that limit is reached, a *general exodus* must take place from our shores. The chief coal measure areas of the world in square miles are Belgium, 518; France, 2,000; Spain, 4,000; Britain, 12,000; British North America, 18,000;

United States, 130,000. So that the coalfields of the New World, at present almost untouched, cover an area 70 times as great as the British; *ergo*, the New World is the world of the immediate future, and this is the direction in which to emigrate. Though I agree with the author of the "Elements of Social Science" that emigration is not a cure of, but only a palliative to, the evils of over-population, I hold it to be a very good palliative, and if carried on in a much more wholesome manner, would produce an appreciable effect. We think and boast so much of "good old England," so happy, rich and free, and so populous, that we seem to forget that there are other realms and other climes, equally free, naturally richer, and more happy, because at present far less populous.

"Hath Britain *all* the sun that shines? Day, night,
Are they not but in Britain? I' the world's volume,
Our Britain seems as of it, but not in it;
In a great pool, a swan's nest;
Prythee think. . . There's livers out of Britain."

Cymbeline Act iii., Scene iv.

CHAPTER III.

THE SOCIAL CONDITION OF THE PEOPLE.

THE prosecution against Mr. Bradlaugh has done some good, for it has caused an inquiry into subjects which thousands never dreamed of. It is wonderfully strange how very ignorant some people are as to the horrible social condition in which multitudes of our fellow-countrymen are placed. If you will only take the trouble to go into the dark alleys and back streets of almost all our large towns you will see sights of the dis-

tressed condition of both men, women, and children, at which hearts like adamant must melt. This is no delusion. Thousands are out of work, and children are crying for bread, with no hope of getting any; and so deplorable is this state of things, that our sanitary regulations can never be carried out until people are better off, so as to enable them to live in better dwellings.

But how can their social position be improved, whilst children keep coming into the world through the reckless conduct of their parents? You may pray for better days, but depend upon it those days will never dawn, unless you adopt some check to prevent the reckless increase of population.

To give you some faint idea of the miseries in "Christian England," I could not do better than quote from a work entitled "The Social Condition of the People," by J. Kay, M.A., travelling Bachelor of the University of Cambridge, whose authority none can dispute. Mr. Kay, in speaking of our bad land laws, and of the increase in population, says:—

"That a population condemned in this way to eternal poverty and dependence on others, and deprived of all hope of a happier future, will know scarcely any other happiness than to devote to mere animal gratification some few passing moments of unhappy lifetime; and, by means of spirituous drinks, to forget the gnawing cares of coming days, from the impending miseries of which they cannot by the greatest industry save themselves. These peasants are degraded in mind by their utter dependence on the landlords. They are uncivilised, and scarcely capable of receiving any mental improvement, because

this only goes hand in hand with the improvement of the physical condition, their bodies exhibit the effects of privations, and of the too frequent resort to their only solace of drinking; of which fact Ireland, and many parts of Great Britain, afford most lamentable instances."

This, I think, ought to be quite sufficient to satisfy the Good Templars that drunkenness is not the cause of all the poverty; but, on the other hand, there is sufficient evidence in our every day life to prove that poverty is the cause of drunkenness.

Poverty is such a huge monster, that he who can solve the problem how to destroy it, will do that for humanity which will cause his name to be blessed by all posterity. In further describing the social condition of the people, I cannot do better than again refer to Kay. This work, from which I get my authority, is published at 21s., so that you will see how impossible it is for the majority of the people to get this information. Remember that in the recent "Bradlaugh Trial" it was argued that "The Fruits of Philosophy" would give the people an undue amount of licence to be more immoral. Although I cannot concur with the author of "The Fruits of Philosophy" in his "physiology," yet I think it would be impossible (supposing the sale of the book to be legal) to make society more immoral, more degraded, and more poverty-stricken than we find it to-day.

Here let me call your attention to the *Nottingham Express* of July 23rd, 1877, in which appears an article on the poverty-stricken condition of the poor in our large towns. The writer says:—

"It is sad to think that the highest present developments of civilisation often are attended with results to human nature similar to those caused by the depths of savagery. The wretched dwellings of the poorest classes in our great towns are often worse than the huts of savages, and entail far more evil consequences in vice and disease. How many people in large centres of population die yearly from viscious habits or diseases contracted from their miserable surroundings, no statistics will perhaps ever be able to tell us; but the differences in the death-rate of the poor and rich quarters in the same great town testify to the fact that many more persons are killed by privation of the good things of life than by over-indulgence." "A return just issued showed that 44 persons, according to the verdicts of coroners' juries, died last year in the Metropolis of actual starvation. It is significant that 39 of these deaths occurred in the squalid districts of Central and Eastern London, and only five in the other and more opulent parts."

On page 315, Mr. Kay, in describing the wretched condition of the Irish, says:—

"Not only are the majority of the Irish condemned to exist in such hovels as Sir Robert Peel describes, but even their tenure of these disgusting cabins are insecure. If they do not pay their rent for them at the proper time they are liable to be turned adrift, even in the middle of the night, into the bleak road, without a shelter, and with their helpless wives and children. No notice is necessary; no notice is given. The miserable tenants are subject to the tender mercies of a baliff, without any remedy or appeal—except to Heaven."

Again he says, on page 412 (in quoting the *Quarterly Review*) :—

“The children sit along these depositories of death, or roam through the retired courts, in which the abominations of years have been suffered to accumulate. Here reigns a melancholy silence, seldom broken, except by an irritated scold, or a pugnacious drunkard. The pale, discoloured faces of the inhabitants, their shrivelled forms, their abandoned exterior, recall the living skeleton of the Pontine Marshes, and sufficiently attest the presence of a secret agency, hostile to every physical and moral improvement of the human race.”

This is a description of London, in some of its back slums, in the nineteenth century. Is it possible that we can find human beings who live in such a state? Yet, if we deny the truth of this statement, we are at once discarding a thorough and strict investigation made by Mr. Kay.

Again, on page 424, you will find that in Christian England there is much to be done before the people can live in peace and plenty. He says :—

“Large and ever-increasing hordes of vagrants, or wandering beggars, infest all the highways of England and Wales. These poor wretches are miserably clothed, filthily dirty, covered with vermin, and generally very much diseased; sometimes from debauchery, and sometimes—though this would appear to be the exceptional case—want of food. The women, of whom there are great numbers, are nearly all prostitutes. Each man is generally attended by one or two such companions in misery and crime.”

Again he says, on page 447 :-

"There can be no doubt that the greater part of the poorer classes of this country are sunk into such a frightful state of hopelessness, misery, and utter moral degradation, that even mothers forget their affection for their helpless little offspring, and kill them, as a butcher does his lambs, in order to make money by the murder, and therewith to lessen their pauperism and misery."

Is it possible that this can be true? I fear it is too true. It is a sad picture of our boasted morality. Would it not be much better to prevent children being born, than that they should come into the world and then be brutally murdered? Surely the Government ought to permit healthful checks to the population, and so prevent such appalling misery. Whilst the people are refused the information on physiological subjects they so much need, so long must we expect pauperism and crime to abound. Surely the facts adduced by Mr. Kay are sufficient to demand from the Government a solution of the cause of poverty, and to bring a speedy remedy into operation.

Scarcely a day passes but we see in the papers an account of some poor illegitimate child meeting with some untimely and horrible death. At this very moment in which I am penning these words a poor girl, only twenty years of age, named Isabella Stalland, lies incarcerated in some doleful cell, awaiting the fate of a murderer. And why is this poor creature to meet this shameful death? What has she done to merit the questionable condemnation? The answer is a short one. This poor unfortunate girl became the mother of an illegitimate child. It was entirely supported by her hard earnings. She appears to

have paid great attention to the child. The mother, on account of being in service, was obliged to put it out to nurse. For two years and a half it received her best attention, although it was very weak and sickly. The mother, under the impression that the child was not sufficiently seen after by its nurse, started upon a very long journey, with the child in her arms. What followed is very hard to say. The child was found some time after under some stones, a lifeless corpse. Whether it died in her arms, or she murdered it, it is not for me to say. The *Standard* tells us that "The jury, after considering their verdict for forty minutes, found the prisoner guilty, with a strong recommendation to mercy, on account of her youth, her desertion by the father of the child, and the general circumstances surrounding the case." I am pleased to find that the *Daily Telegraph*, in an able article, has spoken out plainly in defence of this poor girl.*

But why need I refer to that case?—some may ask. Because it and thousands of similar cases go to prove that a thorough knowledge of physiology is requisite if we wish to make people happy and comfortable. Mr. Kay, p. 447, "We are sending hundreds of thousands of our savings every year to convert and comfort the heathen, who are seldom so morally degraded, whilst we are wrangling about the way in which we shall educate the poor."

This we know is only too true; but, fortunately, there are slight hopes of a change for the better. Mr. Holme, in describing some of the cellars and dwellings of the people in Liverpool,† says:—

* A general feeling of sympathy was shown towards the poor girl, and ultimately a reprieve was granted, and the sentence changed to imprisonment for life.

† "Report of the Health of Towns Commission."—Vol. I., p. 277.

“Liverpool contains a multitude of inhabited cellars, close and damp, with no drain, nor any convenience, and constantly filled with fever. Some time ago I visited a poor woman in distress, the wife of a labouring man. She had been confined only a few days, and herself and infant were lying on straw in a vault, through the outer cellar, with a clay floor, impervious to water.”

The further we examine into the social condition of the people the more painful, disgusting, and incredible does the tale become. We see on every hand stately palaces, to which no country in the world offers any parallel. The houses of our rich are more gorgeous and more luxurious than those of any other land. Every clime is ransacked to adorn or furnish them. The soft carpets, the heavy rich curtains, the luxuriously easy couches, the beds of down, the service of plate, the numerous servants, the splendid equipages, and all the expensive objects of literature, science, and art, which crowd the palaces of England, form but items in an ensemble of refinement and magnificence which was never imagined or approached in all the splendour of the ancient empires. But look beneath all this display and luxury, and what do we behold? A pauperised and suffering people. To maintain a show, we have degraded the masses, until we have created an evil so vast that we now despair of ever finding a remedy. The Irish poor have drunk the dregs of the cup of misery, and are hardly kept from revolution by the strong arm of the soldiers and police; whilst the English poor are only saved from despair and its dread consequences by the annual expenditure of many millions in relief, which our own misgovernment has rendered necessary.

The untold tales of woe and misery amongst the overcrowded and half-starved population of Great Britain, require another Charles Dickens to portray in their true colours, as well as to plead the cause of the wretched sufferers.

Need we go out of our good old city of Nottingham for the sight of poverty and rags? No! Within this city there lives many a mother whose wan face bespeaks that her life is not one of pleasantness, and whose little ones live in a state of semi-starvation. Hard must that heart be which cannot feel for the helpless babes, whose father is dead, and whose mother is out of work, with no friend in the world but the workhouse. Is there not many a mother in Nottingham whose family is so large that to maintain them properly is impossible, and who, rather than her children should suffer, gives to them the food she ought to have herself? This is true: it is no fiction. The gigantic type of poverty rolls on, making its hydra-head visible among all classes of society. And what shall check this tide? The only and certain cure, viz., the checks given by the author of "Fruits of Philosophy."* If the population goes on increasing in the manner it is doing, there can be but few hopes for the prosperity of this great country. Mr. Riddall Wood says †:—

"In Liverpool I have met with upwards of 40 persons sleeping in the same room, married and single, including of course children, and several young adult persons of either sex. In Manchester I could enumerate a variety of instances in which I found a promiscuous mixture of the sexes in sleeping rooms. I may mention one. A

* See "Fruits of Philosophy," page 24.

† See "Reports on the Sanitary Condition of the Labouring Population."

man, his wife, and child sleeping in one bed; in another bed, two grown-up females; and in the same room two young men unmarried. I have met with instances of a man, his wife, and his wife's sister, sleeping in the same bed together. I have known at least half-a-dozen cases in Manchester in which that has been regularly practised, the unmarried sister an adult."

Some may doubt the truth of these accounts. But I can assure you that, although these reports were furnished several years ago, yet a great many such places still exist. Undoubtedly a marked improvement is taking place. As to immorality, which is the natural result of over-crowding, there can be no dispute. Mr. Kay says, on page 474:—

"The crowding of cottages in England and Wales has therefore of late been growing worse and worse. The promiscuous mingling of the sexes in the bed-rooms has been increasing very much, and is productive of worse consequences every year. Adultery is the very mildest form of the vast amount of crime it is engendering. We are told by magistrates, clergymen, surgeons, and union officers, that in many parts of the country cases of incest, and reports of other cases of the same enormity, are becoming more and more common among the poor. And there is no doubt whatsoever—and, in this, all accounts and authorities agree—that the way in which the married and unmarried people, and the different sexes, are mingled together, in the same bed-rooms, and even in the same beds, throughout the rural districts, is tending to destroy the modesty and virtue of the women, to annihilate the foundations on which are based all the national and domestic virtues, and to make want of chastity before

marriage, and want of delicacy and purity after marriage, common characteristics of the mothers and wives of our labouring population."

"A man and woman intermarry, and take a cottage with but three rooms—in eight cases out of ten it is a cottage with but two rooms. For a time, so far as room at least is concerned, this answers their purpose; but they take it not because it is at the time sufficiently spacious for them, but because they could not procure a more roomy dwelling, even if they desired. In this they pass with tolerable comfort, considering what their notions of comfort are, the first period of married life; but by-and-by they have children, and the family increases until in the course of a few years they number, perhaps, eight or ten individuals. But all this time there has been no increase to their household accommodation, and especially in wages. As at first, so to the very last, there is but one sleeping-room. As the family increases, additional beds are crammed into this apartment, until at last it is so filled with them, that there is scarcely room left to move between them. I have known instances in which they had to crawl over each other to get to their beds. So long as the children are very young, the only evil connected with this is the physical one arising from crowding so many people into what is generally a dingy, and frequently a damp, and invariably an ill-ventilated apartment."

"Page 557, the Rev. John Price, Rector of Bledfa, and a magistrate, says:—

"Drunkenness is rare in this neighbourhood, and the poorer classes are really honest, quiet, and industrious; the prevailing vice of the country is a disregard for chas-

tity, a breach of which is considered neither a sin nor a crime. Apparently there is no disgrace attached to it, the women who have had two or three illegitimate children are as frequently selected by the young men for their wives as those of virtuous conduct. But after marriage the women are generally well-conducted. Probably the chief causes of this disregard to modesty and chastity may be referred, first, to the want of room in small farm-houses and cottages, growing sons and daughters, and men and female servants, commonly sleeping in the same room. Secondly, to the bad habit of holding meetings at dissenting chapels and farm-houses after night, where the youth of both sexes attend from a distance for the purpose of walking home together. As a magistrate, I can safely report that, in the investigation of numerous cases of bastardy, I have found most of them to be referred to the opportunities of meetings above mentioned.

I have carefully given extracts from a work which will probably not be questioned. One thing is certain, that whether these accounts which I have just narrated be doubted or not, we have ample proof that these terrible evils in our social state abound. Every-day life points to the fact that the working classes of England are not so happy as they ought to be. Our crowded dwellings and streets prove, beyond a shadow of a doubt, that vast numbers are living in a most unnatural state of existence. The question might be fairly asked—Where is this great nation drifting to? I certainly do not feel able to prognosticate what the future will be, but one thing is certain, that unless some very great change speedily takes place, England must by necessity retrograde. Does

England at the present moment find employment for all her sons and daughters? Certainly she does not. Then what is the consequence? Some hundreds of thousands are starving for want of bread. Many have no homes. Our workhouses are full of paupers, and our streets are infested with beggars—not merely professional beggars, but those also whom want has driven to lead a life most repugnant to their feelings. The fact is, that it is extremely difficult now for an honest man to get a living; and if he is fortunate enough to pay his way, and

Look the whole world in the face,
And owe not any man,

he may at once conclude that he has been more successful than many of his fellow men. The struggle for existence is so intense that where one man survives to old age, a hundred fall victims to the cares, troubles, and anxieties of this brief life. The only one radical cure for the troubles which too often gather round the poor man's door, is to curtail his family. If a poor man finds that his small income is not sufficient to keep a family of children is it not an immoral thing for him to allow himself to become a father under such painful circumstances? The man who allows himself to become a father of a family, when his pecuniary means are not sufficient to support them, is not only a traitor to himself and his wife, but to the country at large. The only sure prevention the people have within their power is to study the population question, and to carry out the Malthusian doctrine.

To those who wish to know more than it is possible for this pamphlet to explain, I would recommend the perusal of "The Elements of Social Science." That work

goes into the subject thoroughly. It is a library in itself. The checks to population are fully explained, and there is no information connected with physiology but what may be easily obtained. On the whole, so far as the book treats upon the population question, I thoroughly recommend it to all my readers. Perhaps an extract from this much abused book would show more clearly the purity and good intent of the author. He says, on page 592 :—

“ It is not for myself I ask consideration ; it is for the unfortunate sufferers to whom this work is devoted, and for whose benefit I would readily submit to any amount of abloquy—even from those I wish to save. Alas ! when I see around me the poor perishing in their squalid homes, the forsaken prostitutes wandering in our streets ; when I look down into the fearful abyss of our social miseries and wrongs, and think moreover of the mutual destruction by which all this suffering is attended, the reflection overpowers me—that it matters little what becomes of myself. What am I better than they, that I should be happy when so many are miserable ? If I can help my suffering fellow men, it is the dearest wish of my heart—that for which I would willingly die ; if not, I am indifferent to my own fate. But I have a deep and abiding conviction that these evils are not insuperable ; that the future of our race will be brighter than the past, and that what I have written has not been written in vain.”

There is no subject of such vast importance as that which deals with the population difficulty. In England trade is almost at a standstill. We may strike, but that

will not better our social position. Men may emigrate, but that is only a palliative. Some people have an idea that strikes are a great benefit. They are, so long as they protect the legitimate rights of the labouring population. Strikes can only raise wages up to a certain point, and to go beyond that point is injurious to the community at large. Strikes do not make food any cheaper. When the demand becomes greater than the supply, all the agitation in the world will not satisfy the people. We are undoubtedly upon the eve of a fearful crisis. The struggle for existence is increasing. Poverty abounds on every hand. And whilst the increase of the human species continues in such a reckless manner, so long will our fate be sealed. Look at America, that glorious country, where there ought to be plenty for all. Is poverty any less there than here? No! In New York, and several other cities, the terrible poverty is something alarming. America exhibits a painful aspect at the present moment. We have the fact that a gigantic strike has just taken place. The *Daily Telegraph* tells us that the formidable organisation of railway engineers, stokers, brakesmen, and other servants of the various lines, so often referred to by railway directors in their reports, and by railway presidents in their addresses, aimed at striking terror into opponents, and it has completely succeeded. It also aimed at preventing a reduction of wages, and it bids fair to gain that end also. All this has been carried out at the expense of great loss of life and property. This state of things is going on at the present moment, and it is not logical to suppose that even in America there is an increase of population far exceeding the

increase of provision. And thus the people are brought face to face with starvation. Wherever this point has been reached, hunger, poverty, and rags are inevitable. America, like England, has its social problem to solve. Some may think that in a country so vast poverty ought not to exist. Granted. But while the laws that govern our very existence are not known, such a state of things will continue to exist. Dr. Nichols tells us that there is enough wild land in America for all the landless people in the world. Of the nearly 2,000,000,000 acres, only 410,000,000 acres, in 1860, were occupied as farms, and only 163,000,000 acres were cultivated.* And yet we find people die even there through starvation. Men may preach about going to America, but unless you have got some capital you had better stay away. Capitalists are the men who are required in the new world. It is all a farce to tell the poor to go to America. Many a man has left the British shores with the hopes of finding a happier home, and a more lucrative appointment; but he found it—like the mirage in the desert—a delusion!

Does not everything around us point to the fact that checks to the population ought to be held legal? Most certainly they are justifiable. Look at the great Indian famine now pending. Lord Salisbury† tells us that—

“We have not only had that remarkable disturbance of the currency, which in our particular circumstances we feel so keenly, but we have had, what has not happened in the recent experience of Indian administration, a

* Dr. Nichol's "Forty Years of American Life" is a good work, and gives an able description of the country and people.

† On July 27, 1877, Lord Salisbury attended at the Royal Engineering College, Cooper's Hill, for the purpose of distributing prizes. It was here that he made the remarkable statement in reference to the famine in India.

succession of desolating famines, which have seriously affected the ability of the Indian Government to proceed as rapidly as they did with the public works which we think necessary. I regret to say that in that respect our prospects, instead of brightening, have during the last few weeks become more gloomy. There appears too much reason to believe that a second period of famine is settling down over the vast district which constitutes Southern India, and that the famine cannot do otherwise than produce a terrible mortality, I fear there is little reason to hope."

Is it possible that this fearful picture of India can be true? If so, then what is to become of its vast population? Millions are doomed to a most horrible and lingering death. This is the result of an over-crowded population. Because a population so great lives upon the immediate produce of the land, and in a time of famine they have nothing to fall back upon, except the charitable assistance of other nations. Better that one half had never been born. Surely anything that could or would prevent such fearful calamities taking place ought to be brought into requisition. When men once learn that the power is within their reach, and know how to use that power, depend upon it we shall see happier times.

There is only one cure for these great social troubles, viz., to prevent the excessive increase of population. There is little doubt that ere long a thorough understanding will have been come to on the matter. The Government may, at no great distant day, have to give this subject its very serious consideration. Whatever means

are adopted to spread knowledge on this momentous subject, posterity will undoubtedly be thankful for the work thus executed, and to those who took part in it.

CHAPTER IV.

MARRIAGE IN ITS SEXUAL RELATIONS.

EVERY creature, male or female, finds in its sexual relations only a subordinate part of its existence.

Food, exercise, and the joy of living, are the first essentials, and should absorb the bulk of life. The sexual relations should be a very subordinate part of life, and these should be held in powerful check.

The rash and undue exercise of our sexual functions is fraught with serious consequences to the individual, and more so to the nation. There is nothing in the world to-day that can contribute so much to the happiness of the individual as a restrictive knowledge upon the population question. Happiness is of paramount importance, and most essential to our existence. Happiness can only be obtained where those conditions in life are favourable to its growth. It is only by having a proper supply of food, of clothes, and that education which can fit you for any and every emergency of life that can make life worth living.

The regulating of the number of our offspring is most important. There is no law of Nature more demonstrable than the right of a woman to regulate the number of her children. Dr. Trall says* :—

“All statutes, ceremonies, creeds, and institutions, or

* “Mysteries of Man.”

usages which in any respect contravene the fundamental law of absolute personal freedom in all the relations of life, are in opposition to the best good of the human family. The great want of the age is humanity—the great need of man as well as of woman, is the recognition of woman's equality. Would it not excite the just indignation of a man to be told by any person, even though that person were his “lawful wedded” wife, that he must beget children when he did not desire them, or that he must submit to the sexual excitement when ill or otherwise employed? Certainly he would never submit to such tyranny, nor should he. And why should woman?”

“It ought to be understood by all men and women that the sexual embrace, when either party is averse to it—when both parties are not inclined to it—is wrong. And whether the consequences are sexual diseases of one or both parties, or personal alienation, or deprived offspring, or all, there is no possible escape from the penalties.

A more pernicious doctrine was never taught than that of absolution from the penalties of our misdeeds. Causes and consequences are as unalterably related in the organic as in the inorganic world. Nature punishes always, and pardons never, when her laws are violated and disregarded. In the vital domain, as in the moral, “no good deed is ever lost,” nor any wrong act performed without evil effects. When this great primary truth is recognised in practice, when it is taught in our schools and exemplified in our lives, we shall have the true basis on which to prosecute our physiological redemption. “Cease to do evil” is the first greatest lesson to be learned. This is emphatically true as applied to the sexual relations, for

the reason that the organic laws are more disregarded in their relations than in any other. And this disobedience, with its train of untold miseries and its wide-spread sensuality and degradation, is, like other evils, attributable mainly to ignorance; people are ignorant on this subject because they have not studied it at all, or have studied it from the wrong standpoint. Woman's equality in all the relations of life implies her equality in the sexual relation. It is for her to nourish and sustain the new being; it is her health and life that are directly imperilled by bearing children when she is unfitted and unwilling for the sacred office; it is her happiness that is more especially destroyed when forced to bring into the world sickly and deformed children, who can be nothing but a torment to themselves, of no use to the world, and nothing but a shame to their parents.

In the sensuous world around us, habit and feeling rule in the matter of sexual intercourse as much as they do in the matter of eating, or drinking, or dressing. The why and wherefore is never thought of, and in dietetic habits the masses of people follow no law except that of perverted appetency. They eat and drink to gratify alimentiveness, regardless of all physiological considerations, and without knowing or thinking whether their appetites are normal or morbid, or whether the food is wholesome or not. No propensity is so much abused as that of amativeness; woman has been degraded to a mere machine in all that pertains to her highest and healthiest aspirations. If we take notice of the animal kingdom we shall discover that the female does exercise her supremacy in this matter. The male animal rarely offers violence to

the female; when those conditions are favourable, both respond. So it should be with man and woman; and when her supremacy is fully recognised, there will soon be an end of stillbirths, and of frail and malformed offspring who can seldom be reared to adult age, or if they can, are only curses to themselves and to the world.

"It is only in diseased conditions that the pains and perils of childbirth and the cares of maternity are dreaded." The health of most women is seriously impaired and life greatly abbreviated by too frequent pregnancies. Thousands are brought to their graves in five or fifteen years after marriage, and rendered miserable while they live. There is no duty greater than that of bringing into the world children of sound and vigorous constitutions, or not at all.

"Restore woman to health, and give her what God has ordained as her birthright—the control of her own person—and the trade of the abortionist will soon cease; but until then not only will the abortionist flourish, but the larger race of empirics in every city, who sell useless or injurious specifics for the prevention of pregnancy, will drive a profitable trade."

Some modern writers suggest that the propagation of human beings, like that of animals, is governed by laws which may be understood, and regulated by conditions subjected to human control and studied as a science.* In my mind this is true. If we take a wide survey into the animal or plant world, we shall find that it is the "survival of the fittest," and not the weakest and the worst that survive and come to the front. In only one

* Read that wonderful book by Dr. Leopold Schenk, Director of the Embryological Institute, entitled, "The Determination of Sex." Published at 5/-. This is truly a marvellous production.

instance do we find that the laws governing procreation are abused, and this is very prominently discovered in the human species, What intelligent breeder would like to have his cattle born and bred under conditions so unphysiological as are his children? The art of raising domestic animals has reached almost perfection. The success in animals depends upon the study of certain physiological rules which have been perfected into the theory of a science. In all living organisms, the laws of life, the condition of health, and their development are exactly the same. Human beings are of greater importance than animals, yet the very conditions which favour the physiological structure and well-being of our existence is thoroughly ignored, The foundation of human improvement and happiness entirely depends upon the study of this great social problem.

Insanity to a very large extent is the outcome of our alarming ignorance upon social physiology. Scrofulous constitutions, uncontrollable appetite for alcohol, excessive melancholy, or those liable to furious paroxysms of anger, are not fit subjects to become parents.

Nature always helps those who help themselves. Healthy parents (as a rule) will have healthy children. A steady compliance with the conditions favourable for the procreation of sound minds and healthy bodies, will produce an improvement in the quality of the human race, and the *slow* but *sure* breeding out of physical and moral corruption. Nothing can be more essential than the study of those conditions which will produce a happy and a healthy existence. One half of the human race perishes before it attains the age of ten years. This is very sad

to reflect upon, yet it is only too true. Nature comes along and looks upon our poor blooded, diseased, and puny progeny, blotting them out with diphtheria, scarlatina, and cholera infantum.

The Hon. George F. Talbot says :—

“ If we should give the races of rats access to all our stores of food, destroying our traps, and whistling off the cats, and open to every rodent a career of unlimited bread and cheese for himself and his progeny, how long would it be before the rats would be in force enough to eat us ? The human animal has not the powers of reproduction to vie with the rats, and yet if mankind were relieved of their chronic apprehension of poverty, if an office and a salary awaited every child that was reared—especially if early marriages became a usage, as they inevitably would under such a society—the number of candidates would speedily exhaust all the places, and the great army of men to be detailed to till the ground would soon raise such a surplus of food that it would not pay to harvest it. See what checks restrain prodigality. Few men dare place themselves under obligations to support a family until there is a reasonable prospect of some just and honourable provision for its maintenance. If the consideration does not influence the passions of young men, it does influence the cooler judgment of young women ; and it is sure to be considered by parents and friends, whose influence is always potent. So that, as our business grows more complicated, and the chances of fortune more precarious, marriage gets postponed to the wise years when more and more find how much easier and better it is to forego it altogether.”

But with all these checks, the contribution to population in nearly all civilised states seems to be in excess of the demand of Nature, in excess of the means to provide for nearly one hundred per cent.; for what are these diseases of infancy that destroy half of the human race before they are ten years old but Nature's interference with redundant births? What if we should find out how to isolate or destroy whooping-cough, measles, and scarlatina? What safeguard have we against new disorders that would take their place?

Thousands of reasons might be advanced why people should use the greatest discretion and the soundest of judgment on marriage. If you wish for happiness and prosperity, marriage must be very seriously considered. If the every-day life of our relations and neighbours are any criterion, then we are bound to conclude that marriage is a failure. A London paper makes the following statement:—"That in the year 1854 there were in London 1,132 runaway wives, 2,348 runaway husbands, 4,175 married people legally divorced, 17,345 living in open warfare, 13,279 living in private misunderstandings, 55,340 living in mutual indifference; while only 3,175 were regarded as happy, 127 nearly happy, 13 as perfectly happy." The poet says:—

. Yes, a world of comfort
Lies in that word, wife. After a bickering day
To come with jaded spirit home at night,
And find the cheerful fire, the sweet repast,
At which, in dress of happy cheeks and eyes,
Love sits, and smiling, lightens all the board.

It is said that man is a creature of circumstances, and that each and all view their troubles and pleasures through their own glasses.

Jeremy Taylor must have had an exceptionally good wife, for he says :—"A good wife is heaven's last best gift to man—his angel and minister of graces innumerable—his gem of many virtues—his casket of jewels ; her voice his sweet music—her smiles his brightest day—her kiss the guardian of his innocence—her arms the pale of his safety, the balm of his health, the balsam of his life—her industry his surest wealth—her economy his safest steward—her lips his faithful counsellors—her bosom the softest pillow of his cares—and her prayers the ablest advocate of heaven's blessing on his head."

Cowper says :—

" Domestic happiness,
Thou art the nurse of virtue.
Forsaking thee, what shipwreck have we made
Of honour, dignity, and fair renown,
Till prostitution elbows us aside
In all our crowded streets."

Ingersoll says, in speaking of home and marriage :—
" The good family is the unit of good government. The virtues grow about the holy hearth of home—they cluster, bloom, and shed their perfume round the fireside where one man loves the one woman. Lover, husband, wife, mother, father, child, home ! Without these sacred words, the world is but a liar, and men and women merely beasts. From the bottom of my heart I hate, abhor, and execrate all theories of life of which the pure and sacred home is not the corner stone. Take from the world the family, the fireside, the children born of wedded love, and there is nothing left. The home where virtue dwells with love is like a lily with a heart of fire—the fairest flower in all the world."

These are beautiful and glowing words. If there be a heaven, these words must bring to the mind something of what that beautiful existence must be. There are, no doubt, isolated cases in which happiness reigns supreme. But when we look around us and see the squalour and misery brought on through sheer carelessness and recklessness, it is our duty to warn the rising generation against falling into the same degradation. Happiness can only be realised by those who are cool-headed, with sound judgment, and who are capable of waiting until those riper years of discretion have arrived, when they are prepared to discriminate and to choose that partner in life, congenial, loving, and kind, which alone can make a man's home truly happy.



CHAPTER V.

SEXUAL GENERATION AND IMPREGNATION.

MAN, KNOW THYSELF! These are words taken from the Bible, and yet how few understand them. Men and women know less of themselves to-day than did the ancients. Prof. Huxley says, "that he can see no harm which can come of giving children a knowledge of physiology." There are thousands who think that adults should remain in ignorance of the very laws which control health.

Ancient Rome had 4,000 public baths. and by the laws of the Senate, men, women, and children were compelled to be washed daily. In England it does not

matter whether you wash yourself once a week or once a year. The spread of loathsome and foul diseases through the contamination of dirty people is nothing to our goody-goody and puritanical saints. There is a class of people living amongst us known as the Vigilance Society. These people are only interested in the spread of such books and papers as they in their little brains think are best for the creating of a sound and healthy mind. Some think we should not read French novels. Others imagine that the mind is polluted by the gaze of an anatomical structure, or through the study of some physiological essay. Some members of the House of Lords think that an Act should be passed to prevent the sale of the works of Aristotle. Other good and no doubt well-meaning members of the House of Commons think they ought to do their little part in the great struggle of life, to free the world of obnoxious literature, by preventing discussion and the reading of books on the population question. And thus we find ourselves in the midst of strange and conflicting elements, which may at no distant date find thousands of our fellow countrymen in goal for no other crime than nobly defending the legitimate rights of the Press.

Col. Ingersoll says:—"We live on an atom called earth, and what we know of the infinite is almost infinitely limited; but, little as we know, all have an equal right to give their honest thought. Life is a shadowy, strange, and winding road, on which we travel for a little way—a few short steps—just from the cradle, with its lullaby of love, to the low and quiet wayside inn, where all at last must sleep, and where the only salutation is—"good-night."

Ingersoll is quite right, this life is a very strange and anomalous one. By the law of England you are at liberty to starve. You may marry, though you cannot keep yourself, and thus bring poverty and misery into a family. You are permitted to bring children into the world to die of starvation. This is civilised Christian England. It is only a few months ago that a blind young man was married in Nottingham. He is now a father, and the child is blind. A proper knowledge of sexual physiology might have prevented this misfortune. The cause of three-parts of the misery and crime in England to-day may be traced to the over-population of our large towns. The other day a statement was made in the British House of Commons, by one of Her Majesty's Ministers, that the cause of Ireland's distress was on account of its over-population, or in other words, as the speaker said, "the Irish people breed too fast."

C. R. Drysdale, M.D., says:—"The production of large families in an over-crowded country, such as this is well known to be, is the cause, above all others of indigence and degradation."

It is a well-known fact among the medical profession that womb disease is to a great extent traceable to child-bearing in very weak women. To some women pregnancy is a torture, and to many it proves fatal. These conditions are not to be discovered before marriage. When we think of the detestable crime of abortion, and how rife it is in our country, we may truly say with Dr. Napheys, "that the dissolute women of Pagan Rome would have been shocked." This wholesale fashionable murder, how are we to stop it? Hundreds of vile men and women in

our large cities subsist by this slaughter of the innocent. Surely a thorough knowledge of the great physiological truths, including every branch of sexual anatomy and physiology, would be far preferable to that ignorance which rushes thousands annually into crime of the vilest character.

When we consider the enormous reproductive powers of the human species, we are simply appalled at the glaring ignorance of the masses. Some of the most eminent medical authorities agree, among them Dr. Alexander Wilder, that "every woman has the capacity of producing twenty or more children." This being the case, how necessary it is that every man and woman should have the facility within their grasp of checking the number of their offspring. There are those who may doubt the accuracy of the above statement as to the number of children a woman is liable to have. In the *Saturday Magazine*, of February 8th, 1834, the following appears:—"The Countess of Winchilsea and Nottingham, Anne, daughter of Christopher, Viscount Hatton, had thirty children."

The humane physician who will inform women how to escape compulsory child-bearing will serve God, heaven, and the taxpayers better than they have ever been served before.

The Archbishop of Canterbury said, on February 20th, 1888, that "Drunkenness was an offence against all mankind, and early improvident marriages were almost as great." I should say the greater evil of the two would be the improvident marriages. The Earl of Pembroke, in a letter to the *Pall Mall Gazette*, says:—"I am one of those

who hold the doctrine, much disliked by the weaker sort of philanthropists, that both poverty and the over-crowding, that are such a blot on our civilisation, are mainly due to the continual and over-rapid increase of the population of the wage-earning class." It has been stated that one-half of the human race die during childhood. Certainly statistics go a long way towards proving this. Out of 1,000 children born in London only 592 remain alive at the end of five years; in Leeds only 520; in Birmingham only 518; in Manchester only 490; and in Liverpool only 470. This is a very lamentable fact, that so many should die so soon after birth. Children are born, and live for a time, and then die, many of them before they reach eight years of age.

I cannot think that it was ever a part of the original design that mankind should lead a life of suffering, or that so many should die prematurely. But such is the case, and in ninety cases out of every hundred, if the causes could be discovered, it would be proved that over-population was at the bottom of all the misery.

John Stuart Mill says* :—"Everyone has a right to live. We will suppose this granted. But no one has a right to bring children into life to be supported by other people. Whoever means to stand upon the first of these rights must renounce all pretension to the last." And in another place he says :—"Little improvement can be expected in morality until the production of a large family is regarded in the same light as drunkenness, or any other physical excess."

Dr. Nicholl says† :—"In the present social"

* Principles of Political Economy. † Esoteric Anthro-

and women should refrain from having children unless they see a reasonable prospect of giving suitable nurture and education."

Aristotle says* :—" If the laws of any state prevent the exposure of children, that state ought to limit the number of children that any family should bring into the world."

The Rev. Leonard Dawson says† :—" How rapidly conjugal prudence might lift a nation out of pauperism was seen in France. . . . Let them, therefore, hold the maxim that the production of offspring with forethought and providence was rational nature. It was immoral to bring children into the world whom they could not reasonably hope to feed, clothe, and educate. . . . Let them rest assured that he considered his views truly Christian, and likely to promote the cause of temporal happiness and religion in this land and all over the world."

Lord Brabazon says‡ :—" Women are obliged to make shirts for three farthings apiece, and can only earn from ninepence to a shilling a day for sixteen hours of incessant toil. Such a state of things is awful. . . . This misery is the result of over-population."

Professor Huxley says§ :—" Let us be under no illusions, then. So long as unlimited multiplication goes on, no social organisation which has ever been devised, or is likely to be devised, no fiddle-faddling with the distribution of wealth, will deliver society from the tendency to be destroyed by the reproduction within itself, in its

* "Politics." Book vii., chap. 169.

† "County Gazette," February 11th, 1888.

‡ "Times," February 19th, 1888.

§ "The Nineteenth Century," for February, 1888.

intensest form, of that struggle for existence, the limitation of which is the object of society."

Matthew Arnold says:—"A man's children are not really sent any more than the pictures upon his wall or the horses in his stable are sent; and to bring people into the world when one cannot afford to keep them and one's self decently and not too precariously, or to bring more of them into the world than one can afford to keep—this is by no means an accomplishment of the divine will or a fulfilment of Nature's simplest laws."

Pye H. Chevasse, F.R.C.S., says*:—"Feeble parents have generally feeble children, diseased parents diseased children, nervous parents nervous children—like begets like. It is sad to reflect that the innocent have to suffer, not only for the guilty, but for the thoughtless and inconsiderate. Disease and debility are thus propagated from one generation to another, and the English race becomes woefully deteriorated. The above is a gloomy picture, and demands the efforts of all who love their country to brighten its sombre colouring. . . . Not only do children inherit the physical diseases, but they inherit likewise the moral and mental infirmities of their parents."

J. J. Rousseau says†:—"There is no picture in the world more delightful than that of a family. . . . A father in begetting and providing for his children hath in that discharged but a third part of his obligations. He owes a being to his species, social beings to society, and citizens to the state. Every man who is capable of paying this triple debt, and refuses, is in that respect criminal; and perhaps is more so when he pays it by halves. He

* "Advice to a Wife," page 91. † "Emilius." Book I.

who is incapable of performing the duties of a father has no right to be one."

, Rev. T. R. Malthus:—"If it were the general custom to follow the first impulse of nature, and marry at the age of puberty, the universal prevalence of every known virtue in the greatest conceivable degree would fail to rescue society from the most wretched and desperate state of want, with all the diseases and famines which usually accompany it. . . . A market overstocked with labourers and an ample remuneration to each labourer are matters perfectly incompatible. In the annals of the world they never existed together, and to couple them even in imagination betrays a gross ignorance of the simplest principles of political economy. . . . It is not in the nature of things that any permanent and general improvement in the condition of the poor can be effected without an increase in the preventive check to population."

The great question of the future is: How long shall the people of England live on in ignorance of the laws which govern their existence? "Matter," says the *Christian Age*, is interlinked with the spirit in ways mysterious and incomprehensible; and much of the mental and physical suffering of this life is mainly attributable to infirmities of organisation bequeathed as pre-natal inheritances. There is such a thing as virtue and excellence being hereditary with children; they may enter the race of life handicapped with mental and moral strength. Parents would do well to recognise this fact, that not only physical idiosyncracies, but also mental and moral traits, follow a well-defined law of organic transmission. The best of tillage cannot raise knowledge out of a mind where Nature has not planted it.

Natural ability measures the capacity for achievement, and an inherent, irresponsible impulse drives its possessor forward, independent of all obstacles. Make diligent inquiry, and you shall find that the rich inheritance was a bequest from parentage. Then, too, there are legacies of woe, as is attested by the well-filled asylums for the deaf, dumb, and blind; the refuges for idiots, swarming with their pitiful throng of bereft humanity—ill-shapen, bungling bodies—uncouth, repulsive countenances, half-minted with the royal stamp of man—children sent before time into this ungracious world, so clumsy, rude, and unseemly, that Nature herself starts back aghast, and disowns the workmanship. And these are often but the inevitable sequences of manly indiscretions; the malicious devices of ‘that enemy that men put into their mouths to steal away their brains.’ The sturdy old truth still holds it own—the sins of the fathers are visited upon the children. And modern prophets only put it another way when they assert that ‘cowards father cowards, and base things sire base.’”

All this goes to prove the utter recklessness with which thousands enter marriage, and the profundity of ignorance upon sexual matters. Sismondi says:—“When dangerous prejudices have not become accredited, when our true duties towards those to whom we give life are not obscured in the name of a sacred authority, no married man will have more children than he can afford to bring up properly.”

Over-population is the great problem of the age. * “The old blessing of ‘increase and multiply,’ suitable for sparsely-peopled land, has become the great curse of

* From “Winged Words, page 64.

our crowded centres. . . . You may say children are from God. I reply so is the cholera. I suppose you are here, among other things, to determine when and how God's laws shall operate. . . . Some of the happiest couples I have known have been childless. Mutual society, help and comfort, count for something, aye, sometimes take the place of everything."

The criminality of producing children when there is not the slightest possibility of supporting them will in time be seen in its true light, as one of the most unsocial and selfish proceedings a man can be guilty of. If only the devastating torrent of children could be arrested for a few years the world would be better off.

The Bishop of Manchester* once said, in speaking of the population and its increase since 1801:—"If such an increase were to continue, the population of England and Wales would, in the space of eight-six years, reach the figure of 73,000,000. (Seventy-three millions!) Does anyone believe that could be done? How was that insensate rate of increase to be stopped?"

Dr. Raciborski, of Paris, speaking upon this great question of "Limitation of Families," says:—"We know how bitterly we shall be attacked for promulgating this doctrine; but if our ideas only render to society the services we expect of them, we shall have effaced from the list of crimes the one most atrocious, without exception, that of child murder, before or after birth; and we shall have poured a little happiness into the bosoms of despairing families, where poverty is allied to the knowledge that offspring can only be born to prostitution and mendacity.

* An Address, in June, 1887.

The realisation of such hopes will console us under the attacks of our doctrine."

We now come to the more important part of our subject, viz., impregnation. This is a question of paramount importance to the masses, and more especially to the poorer classes. Those who are not in a position to have a family, or in other words those who are not in a position to bring up a family of children, have no moral right to be the author of their coming into the world. Thus the question—Is it right to prevent conception? I must certainly answer this in the affirmative; and that it is the bounden duty of every man and woman in this country to avoid having large families. ● I can imagine my readers asking "how is it to be avoided?" This I shall endeavour to explain, as I hope, to the satisfaction of all who are anxious for information upon this momentous subject. Whenever the preventing of conception is recommended by a doctor, any of the following methods may with advantage be adopted:—

1st.—**The Quinine Pessary, or Ladies' Safety Cones**, are frequently used. They are Soluble Antiseptic Pessaries, and are guaranteed perfectly harmless. Recommended by the élite of the medical profession. In boxes, with full directions for use, 2/6 each, two boxes, 4/-, three for 5/-, post free. — Address, **C. J. Welton, Medical Repository, Nottingham.**

2nd.—Injection after intercourse is a fine preventative. It is good in itself, and has a cleansing effect upon the system, and keeps the woman healthy and clean. A good **Enema Syringe** is most necessary. Dr. Chavasse says:—"No family ought to be without one. Many valuable lives have been saved by means of it." ("Advice to a Wife," page 85.) Let it be understood that most womb diseases are brought on through a want of cleanliness. **Welton's Celebrated Unscrew Pipe Enema**, made in New York, is one of the most elaborate and perfect ever

placed on the market. It contains four separate pipes, made of very fine material, and will, with care, last for twenty years. All the parts fit in a beautiful box, in the most perfect order. This one is 12/6. The cheaper ones are 3/-, 4/-, 5/-, and 7/-, post free.—Address, **C. J. Welton, Medical Repository, Nottingham.**

3rd.—The **“Letter,”** or **Sheath**, is a sure preventative. It is used by the husband. One dozen will last for months. Good ones are most reliable. Our very special quality, **SILK FINISH**, are 12/- per dozen, two dozen for 20/-, three dozen for 24/-. The cheaper qualities are 7/- per dozen, two dozen for 12/-; also at 5/-, 4/-, and 3/- per dozen. To place these Preventatives within the reach of the very poor, we send sample three for 1/2, post free, securely packed, to any part of the world.—Address, **C. J. Welton, Medical Repository, Nottingham.**

4th.—The **“Interceptor”** is entirely my own invention. Of its efficiency I could produce thousands of testimonials. It is made of very fine sponge. Before using the **“Interceptor”** it should be soaked in quinine solution, or tepid water. The price for one is 3/-, or two for 5/-. Post free.—Address, **C. J. Welton, Medical Repository, Nottingham.**

5th.—The **“Female Pessary”** is a good preventive of conception. This is worn by the woman. It is constructed of pure soft rubber, and will last for years. This check gives eminent satisfaction. Post free 3/6, or two for 6/-.—Address, **C. J. Welton, Medical Repository, Nottingham.**

6th.—The latest—**“Parisian Pessary,”** or **Female Protector**. This is an improvement on anything that has been discovered before. It is worn by the female. It is elaborate and simple. It can be adjusted with perfect ease. Post free 5/-, or two for 8/-.—Address, **C. J. Welton, Medical Repository, Nottingham.**

7th.—The **“German Sheath,”** for men only. It is a wonderful improvement in Checks, and most reliable. A new invention. Sample one, post free 1/-; per dozen 8/-.—Address, **C. J. Welton, Medical Repository, Nottingham.**

8th.—The **“Paragon Sheath,”** quite a new invention. One of these will, with care, last for years. This is worn by the

husband. It is perfectly safe, and one of the most reliable of checks. I have received more testimonials in favour of *this* than any other. For the working man it is not only a great boon, but a saving in money. Post free 5/-, two for 8/-.—Address, **C. J. Welton, Medical Repository, Nottingham.**

Anyone paying Nottingham a visit may call at the *Depôt*, 24, Drury Hill, and inspect the Medical Appliances, and make a purchase. A properly qualified lady is always in attendance, so that ladies may call with the greatest confidence.

Let it be distinctly understood that all Checks mentioned on pages 92, 93, and 94, are supplied at our *Depôt*. All orders promptly attended to, and correspondence thoroughly confidential. No lady or gentleman may fear (on account of the delicacy of the subject) to communicate with me.

Let the address be plainly written to ensure safety and avoid mistakes. Address personally,

C. J. WELTON,

Medical Repository, Nottingham.

It is almost twenty years since the first edition of this book was issued, and from vast experience I am more convinced than ever that my cause is a just and honourable one. Only a few years ago many of the clergy were firmly set against the spread of the population question, and now to-day thousands sympathise with the movement. Dissipation, pauperism, and misery are rampant in all our large towns. Most of this may be traced to the reckless conduct of married people.

From the clergy, and people in almost every station of life, letters reach me speaking in the highest terms of

this little book. That is not all. Were I to publish the heart-rending letters from poor people, then I feel convinced even those who do not at present agree with our methods of advocacy would be converted. How to live in health and comfort that brief span of life, at most sixty or seventy years, is worth knowing. If we wish to succeed in life (even from a financial point of view) we have to deny ourselves some little comforts or luxuries whilst ascending the first few rungs of the ladder. So it is with the physical organisation. If we permit our passions to run wild, then it is that we become wrecks upon the great sea of life. One momentous fact stares us in the face, that to become "healthy, wealthy, and wise" we must adopt prudence in every action of life. The whole theme of this book is to make men and women think, to prepare for a rainy day, and thus make the eventide of life happy. To have large families, when there is not the slightest possibility of feeding, clothing, and educating them, is nothing less than a crime. If we want more soldiers to fight and protect the country against possible invaders, then let the Rich, who have the *means*, set an example, and have large families. Surely what is good for the goose is good for the gander. If the rich will not be bothered with large families, then why should the poor? If it be right for "my lady" to study her health, and live to a good old age, with the bloom of youth still lingering on that fine physique, then why not let a collier's wife have the same information?

This subject is from beginning to end a very delicate matter, at the same time it is imperative that every man and woman should thoroughly understand it. What

I have said respecting the checks is for one purpose, and one purpose only, viz., to improve the surroundings of the poor, and to make thousands of homes happier. If at any time the reader of this book should desire to become possessed of further detailed knowledge upon any matters relating to the sexes, or the checks, &c., &c., I shall always be pleased to furnish that information, gratuitously and strictly in confidence, by enclosing a stamped envelope for reply.

Having had considerable experience in the specialties, and having sent them to all parts of the world, I can safely assert that during the past twenty years some thousands have been sent away, and I have never had one complaint. Those who make a purchase for the purpose of checking conception should be very careful where the goods are obtained, and know that the person who sells them is reliable, as any faulty article or bad material may produce results directly opposite to those intended.

“ To avoid the pains,
The disappointment and disgusts of those
Who have an offspring scrofulous and ricketty,
The precepts of a divine old man
I could recite.”

It is an undoubted fact that every child born into this world has a right to an inheritance of a sound organisation. Granted that we are not the author of our being, and that we had no say in the matter, yet it is none the less a fact that Nature herself asserts her authority and says that we should at least be perfect beings. Vicious and malformed or diseased and perverted children cannot exist in a family without “ rendering evil

for evil," any more than an imbecile person can exist in society without contaminating the whole social atmosphere in which he resides. Dr. Porter says "There is to-day no better established fact than that all progeny, vegetable or animal, takes its physical, mental and moral qualities from those which predominate in the parents during the period of conception and gestation. The form, face, temper, disposition and constitution are stamped at these periods on the offspring by the parents. It is well known that all the secretions partake of both the general and particular states of body and mind, and physicians often judge by them, and so prescribe. It is also by closely observing this law of animated nature that agriculturists preserve the health and improve the breed of their animals. Passing strange is it, however, that this observation was never made applicable to the human species, where its application is most wanted."

Yet so it is; we see every day very sensible people, who are anxiously attentive to preserve or improve the health and breed of their horses and cattle, at the same time entailing on their children not only tainted blood and loathsome diseases, but madness, folly, and unworthy dispositions. Even those children so born are not trained so as to counteract the entailment, but left to grow as they can.

Parents undoubtedly live over again in their offspring; for children frequently resemble their parents, not merely in countenance and bodily conformation, but in general features of their minds, and in both virtues and vices. Thus the imperius Claudian family flourished at Rome, unrelenting, cruel, and despotic; it produced the

merciless and detestable tyrant, Tiberius, and at length ended, after a period of six hundred years, in the bloody Caligula, Claudius, and Agrippina, and then in the infamous monster Nero. It is only because the children are not reared normally and educated physically—taught their rights, duties, relations, and responsibilities, and cared for by society as a whole—that they grow up to manhood with the spirit of selfishness and violence “growing with their growth and strengthening with their strength; more ready to quarrel than to reason, more disposed to grab the thing in dispute than to arbitrate, and more prone to rob and murder than to give and forgive.”

So long as human beings are permitted, and compelled, to congregate and breed and rot in dark cellars, stifling garrets, or in those pestilential structures called tenement houses, where every particle of air is loaded with the germs of disease; where sickening stench is ever present; where cleanliness and decency are impossible; and where scrofula and venereal disease, and typhoid fevers and consumption are never absent, all of the people of the great city must partake, more or less, of the poisonous materials and demoralising influences which emanate therefrom.

It is a fact, that the “upper classes,” who do not occupy houses in the immediate neighbourhood of “these plague spots” suffer less than those who reside in close proximity to them. But they do suffer, nevertheless; and their diseases, sometimes terminating in death, are more frequently attributable to the malaria generated at places where rotting organic matters and animal excretions are

accumulated, than is generally supposed. A current of air may, for days together, carry a stream of infection from these places to the splendid palaces of the rich, occasioning disease and death, and causing their favoured inhabitants to wonder at the "mysterious providence" that permits the "King of Terrors" to invade their homes. These are facts, as clear as two and two make four. You cannot get away from these terrible truths. The surroundings in which hundreds of thousands of families are compelled to live are simply appalling. How can this state of things be altered? Some people in this country imagine that the British Parliament can remove all the ills of life. They think the Legislature can pass "Bills" for the improvement of every condition of life; in short, they look to Parliament as the only means by which the masses can be raised into a healthier and better social condition. Whoever takes this view of life is cherishing a fond hope which can never be realised. Thousands build castles in the air, and they remain there until they are exploded by the black night of despair. If man is to live happy in this world he must improve his own condition; he must not wait for Parliament to do it for him. Men and women must learn to be more discreet in the choosing of their partners in life. There is no greater error made than that of reckless marriage. This is often the start of one continuous stream of misery, until death steps in as a happy relief. There are thousands of men who are incapable of getting their own living, and, in fact, never do earn sufficient to support themselves, yet this class of men never hesitate for one moment in taking a partner for life. Imagine this class

of men, who are dependent, becoming the fathers of large families, and thus spreading pauperism, misery, and crime. Can we wonder at the great distress in England, where such indiscretion is permitted. I contend it is the duty of the Government to prevent all reckless marriages. At least Parliament ought to step in and say that children shall not marry, and that a man shall be a man and a woman a woman. In fact, I hold that it is the duty of the Government to set a reasonable age at which people should marry, and have the power to prevent a man from marrying until he can keep a wife. When men can realise how serious a thing marriage is, and how the future life of both man and woman is shaped by that one act, then we may expect to see happier lives and brighter homes. Marriage as consummated to-day, in thousands of cases yearly, is a "gigantic failure." I make this statement with all due respect to marriage, when properly entered into by discreet people. Then comes the momentous question, viz., of checking the population. Even after marriage it is not prudent nor wise to have more children than you can keep. Although a man and woman may be thoroughly eligible for marriage, yet it is their bounden duty to check the procreative powers. A man and woman may be entitled to marry and have the means to live comfortably, at the same time it may not be convenient to have a family of children.

The man who becomes the father of a number of children when he can scarcely keep himself and his wife, is doing that which Nature herself revolts against. It is the duty of every man and woman to prevent as much

misery as possible, and promote happiness. Life is not worth living unless we can be happy. To live as a slave, and be denied the common necessities of life, is to break the fundamental laws which govern good health.

Every child born into this world has a right to live and be happy. How few among the millions born find life's pathway strewn with flowers. It is the duty of every man and woman to prevent as much misery as possible by adopting the checks, on principles which cannot fail to produce health, prosperity, and happiness.



CHAPTER VI.

PREGNANCY.

IT must be distinctly understood that impregnation is not conception. The ovum may be fecundated by intermixing with the elements of the sperm-cell without pregnancy resulting. Wherever, in the generative passages of the female, the living spermatozoa come in contact with the ripened ova, then impregnation occurs. The impregnated ovum is often expelled, as in the ordinary monthly process of ovulation.

There are thousands of cases of sterility attributable to the inability of the uterus to retain the ovum, after its impregnation. The causes are various, sometimes weakness, at others, relaxation or leucorrhœa. Violent exer-

tions have frequently been known to excite uterine contraction sufficiently to occasion expulsion, sometimes weeks after impregnation. When the impregnated ovum becomes attached to the walls of the genital channel, the fetal development at once commences. This is what is known as conception, and never before. There is nothing so confused and contradictory in sexual physiology as on this important subject. As Dr. Trall says, "The attachment or fixation may and does occasionally take place in the fallopian tube, and even in the ovary, as is proved by the cases of extra-uterine pregnancy which are recorded. But that the uterus is the place for normal conception is my full conviction."

Signs of Pregnancy.—The first and best marked sign that pregnancy has commenced, is the suppression of menstruation; but this must not be taken as conclusive, as pregnancy may occur with females who have never bled at the menstrual periods, and the monthly hemorrhage may continue during the whole period of pregnancy. Nausea and vomiting, with depraved appetite, are among some of the more important signs of early pregnancy. Even some of these are entirely absent, and when present they depend much more upon the morbid conditions or erroneous dietetic habits of the patient than on the incident of pregnancy.

Dr. Bedford, an eminent authority, states that "Vomiting is the most constant accompaniment of pregnancy, and its relation to this, as a rule, is based on sound physiology."

Perhaps one of the most certain and positive proofs of pregnancy is the discolouration of the mucous mem-

brane of the vagina. In this case the skin becomes of a violet hue. Strange appetites for food will often affect pregnant women. Toothache is also another sign of pregnancy, and the drawing of teeth should be strictly avoided, as such a shock to the system may at any moment bring about a miscarriage.

Salivation.—This is a copious excretion from the salivary glands, which often affects some women during pregnancy. It must be regarded as an exception rather than the rule.

Enlargement of the Breasts is a symptom which may be taken as most reliable. The mammae, immediately after conception, generally become more hard and movable, attended with a prickling sensation, while the nipple is more prominent than usual, and very frequently painful and exceedingly tender. The veins of the breast become very much enlarged. The changes in the breast may become apparent, sometimes three weeks, and often not until three months, after conception. If a woman be healthy and vigorous, the sooner these symptoms are manifested. As the breasts enlarge, the areola around the nipple become of a much darker colour, with the development of small prominences, or follicles. There are no evidences of pregnancy more reliable than these, and yet the rule cannot be taken as infallible. These prominences have been observed after a suppressed menstruation. There are also some cases in which no change has taken place in the breast until near the period of parturition.

Milk in the Breasts is also one of the common accompaniments of pregnancy. There are numerous conditions of the system, when pregnancy does not exist, and yet

this secretion of the fluid may be observed. Milk has been found in the mammary glands of young virgins, and in their analogues of the male sex. It has frequently been discovered that where there is irritation of the breasts and ovarian diseases, even in non-pregnant females, the secretion of milk is the result.

Enlargement of the Abdomen is always apparent after the first two months, but a similar appearance may result from dropsy, or from a tumour. It must be distinctly understood that there are no positive and fixed rules for discovering pregnancy in every case. It is a well-known fact that pregnancy may exist with none of the above-mentioned signs and symptoms.

Quickening.—This is the period when all doubt should be abandoned as to pregnancy, Quickening should take place at the end of the fourth month or commencement of the fifth. This term has been applied to the first consciousness of motion in the uterus on the part of the mother; but spasmodic contractions may produce similar sensations. In the true quickening the motions of the foetus for the first time are recognised. The ancient doctrine was that, at this period, the foetus was endowed with life. This is a very erroneous notion. The child has organic life progressively developing in structural arrangements from the moment of conception to that of parturition, although it has no volition, no mental or soul life, until its lungs are expanded, and then its organs of external relations come into play, and it begins to ascertain its relations to external objects and to other things.

There are people who imagine that pregnancy cannot take place on their first marriage night, but this is a great

mistake. A woman in good health is never free from danger until she has passed her forty-eighth year.

There are few women but are liable to conceive under circumstances that are favourable. Barrenness in women is a very rare occurrence. There is no doubt that some very strong-minded women have wonderful power over their feelings, and such women can prevent conception; whilst on the other hand there are thousands who through fear frighten themselves to such an extent that they become easy victims to conception. The question of conception is a subject surrounded with mystery, but certainly more of ignorance than anything. There are cases on record in which women have gone for nearly eight months, and have not been cognisant of their pregnancy.

Now comes the frequency of sexual intercourse. I contend that it is morally impossible to gather sufficient data to establish any fixed rule. We can only subject our desires to the control of reason. As there are no two human beings alike, so it is with their passions. All differ in degree. What might injure one would have no effect upon another. The majority of young persons unite in marriage with no information upon the subject, and habits, right or wrong, are formed, which as a rule are continued through life. Dr. Trall tells us that it is no uncommon thing for the physician to attend an invalid woman for years whose ailments are chiefly attributable to this habit on the part of the husband. Almost every physician of large practice has a circle of patients whom he visits and prescribes for once a week on the average for years; who never get much better at home, but usually improve at once when removed from the husband.

Uterine diseases have of late years become so prevalent that it has become imperative for some one to speak out the truth concerning them. Our false prudery has so fostered disease, that life to thousands has become almost unbearable.

Were it possible for sexual physiology to be thoroughly understood by every man and woman attaining the age of maturity, then we should hear very little of those foul and horrible diseases which too often sap the foundation which should build up a sound and healthy constitution. Nature will under any and every circumstance assert her authority. If we break any of Nature's laws we must take the consequences. Those people whose lives are simple and pure, who are temperate in all sensuous gratifications, and who indulge the sexual passions moderately, will find the happiness resulting unalloyed, and, in the course of a lifetime, correspondingly more pleasurable and satisfactory. Besides, such persons maintain the integrity of sexual instincts, with the capacity to enjoy at a much later period of life, than do those whose indulgences are premature and excessive. Many persons are sensually as young at sixty years of age as others are at thirty. Some maintain their virility beyond the age of threescore years and ten, while others exhaust it in half the time. Sexual intercourse should never, under any circumstances, be indulged in when either party are under great mental excitement or depression, nor when in a condition of great bodily fatigue, nor soon after a full meal, nor when the mind is intensely preoccupied, but always when the whole system is in its best condition, and most free from all disturbing influences.

There is good sense and sound philosophy in the words which Sterne causes his hero, Tristram Shandy, to utter :—" I wish my father and my mother, or indeed both of them, as they were in duty both equally bound to, had minded what they were about when they begot me ; had they duly considered how much depended upon what they were doing, that not only the production of a rational being was conceived in it, but that possibly the happy formation and temperature of his body, perhaps his genius and the very cast of his mind, and perhaps the fortunes of his whole house, might take the humours and dispositions then uppermost. Had they duly weighed and considered all this, and proceeded accordingly, I am verily persuaded I should have cut a different figure in the world from what the reader is likely to see me. Believe me, good folks, this is not so inconsiderable a thing as many of you think it."

CHAPTER VII.

THE FUTURE.

WHAT our children will have to contend with in the very near future is too awful to contemplate. Some may say that I take a very gloomy view of the future. This I certainly do. Each year brings with it new troubles and greater difficulties to bar the way of progress. Every year brings a greater increase in the population, whilst at the same time our little island does not increase proportionately, but sooner decreases. Every human being born into this world finds the surroundings becoming less harmonious day by day. The

struggle for existence becomes more intense. The clergy may denounce, the authorities may prosecute, and the pious puritans may cry it down, but depend upon it, the very force of circumstances will speedily hurry them on to recognise the fact that the population difficulty is at the root of all our misery.

Strikes are taking place every day; discontent is spreading on every hand; thousands are starving, whilst hundreds of thousands live a life of semi-starvation. Parliament is appealed to as though it could remove all the ills of life, and thousands of the working-men of England look to Parliament for their salvation! This is a delusion, and sooner or later they will be driven to see that there is only one way to improve the condition of the masses, and that is for every man to strike out a pathway for himself. So sure as this year is 1900, unless there is a wonderful improvement in the homes of the working people of Great Britain, a revolution will paralyse the nation and ruin the prosperity of its people. There is no greater problem to solve than that of the population question. The very force of circumstances in which we are placed to-day compel us to face this gigantic spectre.

Must people marry? This is the urgent question of the future. Only a few years ago, the newspapers condemned the discussion of this subject in the Press. Now we find some of the London papers giving prominence to the subject, and speaking in favour of some check being put on the population. I here quote from a very ably written article, published some little time ago:—
 "The action of the managers of a Dublin bank, in

forbidding clerks with incomes of less than £120 per annum to marry, has provoked a correspondence in several of the papers, but we believe that a similar regulation is in force in many, if not in most, of the London banks, and, therefore, there is nothing in it of a novel character. It is, no doubt, very unfortunate that such regulations should have to be made, and a social condition in which such a thing is necessary cannot be healthy. But putting sentiment entirely on one side—and educated people with less than three pounds a week cannot afford to indulge in much sentiment—the regulation must be admitted to be a wise one. Banker's clerks require to be educated; the necessities of their position compel them to dress well; they are expected to live in a decent neighbourhood; and their own instincts impel them to seek the society of well informed and cultivated people. All these things require money. A banker's clerk with three pounds a week is probably not really so well off as an artisan with only two pounds. His money will not go so far, and he cannot derive so much gratification from it. Prudential considerations of this kind must be very unpleasant for young men wishing to marry, as most young men naturally do, and it is not good for the State that just the class of men most likely to have healthy, intelligent, and high principled children, and to train them up as good citizens, should be compelled to postpone marriage until late in life, while less intelligent classes can marry and multiply without a care or a thought. But hard facts have to be faced, and one hard fact seems to be that young men of education and fair social position with less than £120 a year ought not to marry. Of

course it is a different thing when the wife can add to the family income; but every year, in consequence of the fierceness of competition, and the shrinkage in the value of capital, it becomes more difficult for parents to provide for their daughters, and altogether, therefore, we seem to be approaching a time when educated people will either have to place severer restrictions upon themselves in the matter of marriage, or else get back to simpler and less expensive habits of life."

When one of the leading organs of the Press speaks out in such clarion tones in favour of "severer restrictions" being placed upon the people, I think this speaks volumes for the future. The people must awake from their apathy and study political economy. It is only by the study of sociology that the nation can be made truly prosperous. The science of life is a grand study. "Man, know thyself," was uttered nearly 2,000 years ago by one of the greatest and noblest of reformers, and yet when our knowledge of mankind becomes analysed we are simply floundering in darkness. If there be such a thing as morality—if there be such a thing as leading a good, upright life, then I contend the man who follows these doctrines out to the letter, is the one who uses cool judgment and the greatest of discretion in every action of his life. By that I mean the man who will not marry until his means are sufficient to provide for any possible contingency. That man who knows where to draw the line between rational and irrational conduct. The man who can see that to bring up a small family of two or three children, well-fed, well-clothed, well-educated, prosperous and happy, is better far than to bring ten or a dozen

children into the world, half-starved, half-clothed, half-educated, a disgrace to himself and the society in which he moves.

When I see thousands of my fellow beings steeped in misery and wretchedness—hundreds of thousands of poor children walking our streets shoeless, with scanty clothing, and with features which too plainly bespeak the want of food—when I see mothers with little babes at their breasts, looking down on their half-starved offspring, when I see fathers tracing their weary footsteps home, penniless and out of work, to their tearful wives and starving children, it makes me very seriously ask the question, “What will the future be for our children?” The man who is prudent and wise will refrain from marriage altogether, Those who do undertake this very important office must do it with every prospect of being happy and contented. My reason for suggesting the avoiding of marriage altogether is because it would (in an old country like England) lessen the burden of the nation, and make it easier for those who are living.

In conclusion, I must say that I prognosticate great difficulties for the toiling millions of England unless some great and powerful check is adopted for the restriction of the growth of the population, I have endeavoured to lay before my readers every possible plan that might tend to improve the condition of the people. It is my earnest hope that thousands of people may be benefitted by the reading of this book. I have expressed my opinions candidly and fearlessly, and with the purest of motives. Only one object have I had in view, viz., to improve the homes of the toiling millions of my beloved country.

CHAPTER VIII.

LOSS OF ENERGY is a subject of vital importance, especially to young people. That such a thing exists none can dispute. The causes are various. Close confinement and unhealthy employment are two of the greatest evils, and produce more impotency than any other thing in the world. Young men too often give way to melancholy, which aggravates the complaint, and brings on premature death. Under such circumstances a person cannot be too lively, and should visit places of amusement and get into plenty of company. On no account place yourselves in the hands of quacks; they will drain your purses and make you ten times worse. If there is any cause to be concerned, see a physician at once. There is no hard and fast line to be drawn, no fixed rule to guide the masses on the subject of loss of energy or impotency. As there are no two human beings alike, it follows of necessity that there are few natures alike. If there is one thing in the world more than another which is the cause of chronic impotency, it is melancholy; no greater calamity can befall a young man or a young woman. A cheerful and lively disposition under bodily suffering has produced more good than medicine. Take as little medicine as possible, and only when prescribed by a competent man. Healthy employment, plenty of fresh air and exercise, either riding or walking, combined with good food and a moderate use of alcoholic drinks, coupled with a cheerful disposition, is one of the finest energy producers in the world. People who are nervous and exceedingly weak minded are the first to contract diseases, and especially during an epidemic. A robust and healthy body, possessing a strong mind, has the power of throwing off fever germs. This may appear strange, but it is none the less true. A healthy body and a healthy mind is God's greatest blessing to man.

